Digitized by Arya Samaj Foundation Chennai and eGangotri

THE BIJAK OF GURU KABIR

Volume I

RAMAINIS

THE MYSTICAL TEACHINGS OF GURU KABIR

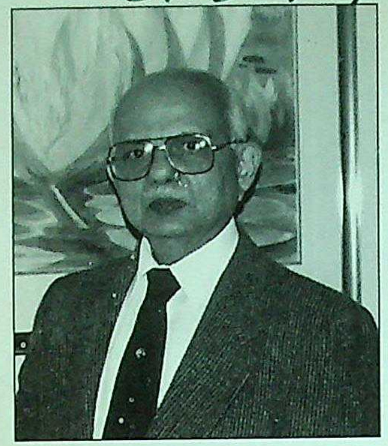
891.431
DAS-T.1

by

Dr. Jagessar Das, M.D.

Digitized by Arya Samaj Foundation Chennai and eGangotri

891.431
DAS-T.1
104010



About the author ....

Dr. Jagessar Das was born in Guyana and is now residing in British Columbia, Canada. He is a graduate of the University of British Columbia Medical School. He has been in
r dical practice for over thirty four

Das is president of the Kabir
of Canada, a non profit
ablished for promoting
d teachings of Guru
of a quarterly
ice". He has
programs
Jayanti
ed a
d

a
every
He
publishing
spiritual topic

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संग्रह

THE BĪJAK OF GURU KABĪR

Volume 1

RAMAINĪS

104010

by

Dr. Jagessar Das, M.D.

President of the Kabīr Association of Canada and Editor of *The Kabīr Voice* - a Journal of the Kabīr Association of Canada

R 891.431,DAS-B
104010

Published by the Kabīr Association of Canada
#208 - 14770 64th Avenue, Surrey, B.C.
CANADA, V3S 1X7

Stock Verification 2024

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PUBLISHED BY :-

THE KABIR ASSOCIATION OF CANADA

5858 - 150th Street Surrey, B.C. , Canada V3S 5L5

891.431
DAS-T

All Rights Reserved.

First Edition 1998, June, 7th
(On the Occasion of 600th Birth Anniversary of Guru Kabir)

Price :-

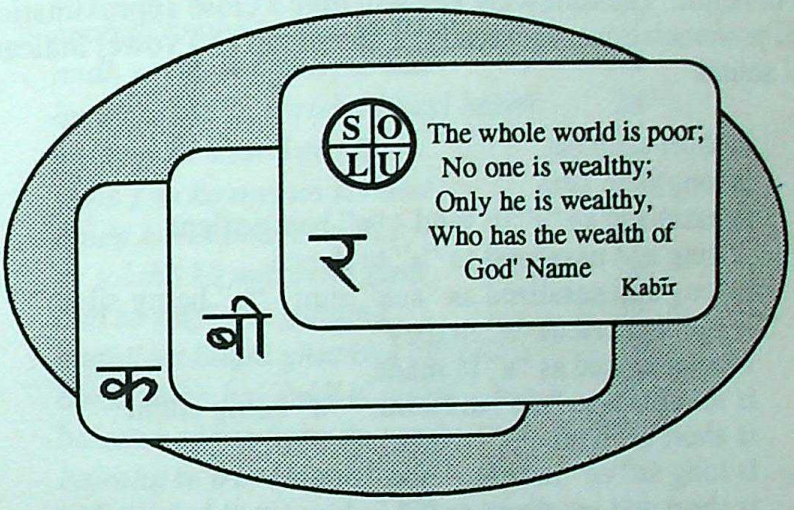
KAC-01-098-06

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

DEDICATION

This book is dedicated to my late parents Mr. Rambali Das and Mrs. Maharani Das, and to my late brother-in -law Mr. Boodwah Das and late sister Mrs. Chabrajie Das



All rights to the contents of this book are reserved by the Kabīr Association of Canada. No part of it may be reproduced by any means whatsoever without prior written approval by the Kabīr Association of Canada.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Key to pronunciation of Hindī words:

This is a simplified key to pronunciation of Hindī Words. It is difficult to have exact pronunciations of Hindī words in transliteration unless one uses a great number of diacritical marks. This makes reading difficult for the average reader, and does not necessarily improve pronunciation for the non-Hindī reader. Hindī readers will likely read the Hindī text, and not pay much attention to the transliteration. Thus Hindī words are spelt as far as possible just as they would be spelt in English, with the main exceptions being the nasalized sounds common in Hindī. The following key will give a close approximation of Hindī pronunciations. Generally, a dot on top of a vowel indicates a nasal sound.

a	is short as in bat
ā	is long as in bath
an	is nasalized as "a" in sand - "n" being silent
ān	is long and nasalized as "a" in dance
aun	is long and nasalized as "aun" aunt - "n" being silent
e	is pronounced as "e" in they
ė	is pronounced as "a" in made
ein	is nasalized as "ein" in Heinz - "n" being silent
i	is short as in bit
ī	is long as "ee" in beet
in	is short and nasalized as "i" in hint - "n" being silent
īn	is long and nasalized as "ee" in neem - "m" being silent
o	is as "o" in both
on	is nasalized as "o" in hone - "n" being silent
ow	is pronounced as "ou" in mouth
own	is nasalized as "oun" in hound - "n" being silent
u	is short as "u" in full
ū	is long as "u" in rule
ūn	is long and nasalized as "oo" in boon - "n" being silent

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Index of First Lines

ab kahu rām nām avināsī	Page 54
ādam ādi sudhi nahin pāī	103
adbud panth varni nahi jāī	49
aisā yog na dekhā bhāī	180
alakh niranjan lakhai na koī	59
alp sukh dukh ādiu antā	62
ambu kī rāshi samudra kī khāī	106
anahad anubhow kī kari āsā	51
andh so darpan ved purānā	84
āndhari gushti shrishti bhayī bowrī	28
antar jyoti shabd ek nārī	1
apne gun ko owgun kahahu	168
āpuhi kartā bhaye kulālā	69
as jolahā kā marm na jānā	74
baḍ so pāpī āhi gumānā	38
baḍhāvat baḍhi ghatāvat chhotī	209
bahut dukh hai dukh kī khānī	56
bahutak sāhas karu jiy apnā	211
bajrahu te trin khin mè hoī	76
bāndhe asht kasht now sūtā	23
binse nāg garuḍ gali jāī	118
bolnā kaso boliye re bhāī	183
brahmā ko dīnho brahmandā	72
chaḍhat chaḍhāwat bhandhar phorī	152
chalat chalat ati charan pirānā	43
chali jāt dekhi ek nārī	192
chandra chakor sī bāt janāyī	64

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

chhaḍahu pati chhaḍahu labrāī 155
chowtis akshar kā ihai visheshā 66
dar kī bāt kaho darvesā 126
deha halai bhakti nahin hoī 174
dev charitra sunahu re bhāī 213
dharm kathā jo kahatai rahaī 157
din din jarein jalani ke pāū 145
ek sayān sayān no hoī 96
ekai kāl sakal sansārā 204
gaye rām ow gaye lachhmanā 142
gyānī chatur vichakshan loī 93
hirnākush rāvan gow kansā 115
jab ham rahal rahal nahin koī 108
jākar nām akahuwā re bhāī 131
jarāsindhu shishupāl sanghārā 120
jas jīv āpu mile as koyī 46
jehi kāran shiv ajahu viyogī 134
jin kalmā kali māhin paḍhāyā 101
jinh jīv kīnha āpu viswāsā 110
jīw rūp ek antar bāsā 5
jiyarā! apno dukhahin samāhru 220
jo tū kartā varn vichārā 160
kabahu na bhayau sanga ow sāthā 113
kahait mohi bhayal yugchārī 129.
kahalow kahow yugan kī bātā 13
kāyā kanchan jatan karāyā 165
kritiyā sutra lok ek ahaī 147
kshatrī kare kshatriyā dharmā 218
mahādev muni ant na pāyā 137

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mānikpurahī kabīr baserī 123
mānush janm chukehu aprādhī 206
marigow brahmā kāshi ko bāsī 139
mātik kot pashān ko tālā 31
māyā moha sakal sansārā 202
nahi partīt jo yaha sansārā 34
nānā rūp varn ek kīnhā 162
nārī ek sansārahī āī 189
ow bhūle shat darshan bhāī 79
paḍhi paḍhi pandit karu chaturāī 88
pandit bhūle paḍhi guni vedā 91
pratham ārambh kown ko bhiyau 7
pratham charan guru kīnh bichārā 10
rāhi lai piparāhi bahī 26
sog baḍhāwā jinh samkai mānā 186
soi hit bandhu mohi bhāwai 172
sukh ke vriksh ek jagatra upāyā 215
sumriti āhi gunan ko chīnhā 82
tahiyā gupt sthūl nahin kāyā 195
tahiyā hote pawan nahi pānī 19
tai sut mānu hamāri sewā 150
tat tvam asi inke updeshā 21
tehi sāheb ke lāgahu sāthā 198
tehi viyogte bhayau anāthā 177
varnahu kown rūp ow rekhā 16
ved kī putrī sumriti bhāī 85
wo nayī badariyā parigow sanjhā 41
yāhi vidhi kahown kahā nahi mānā 98

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ACKNOWLEDGEMENT

I gratefully acknowledge the assistance of Pandit Gianchan Shastrī of Vishva Hindu Parishad of B.C. in translating the Bījak from Hindi into English. I am also indebted to Mahant Jagdīsh Das Shastrī of Jāmnagar Āshram, Gujarāt, India for reviewing the translation and making valuable improvements consistent with the mysticism of Guru Kabīr. I also acknowledge the valuable contribution of Sorojini Rāmprashad, Angela Kaied-Arjune, Beena Arjune and my wife Urmilā Das for typing the text, and my wife also for proof reading the material and for offering valuable suggestions. I also gratefully acknowledge the help of Shiv Muni Shastrī of Kabīr Ashram, Varānasi, India, for typing and proof reading the Hindi text. Without the valuable help of the above persons, it would have been impossible for me to produce this book.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PREFACE

The Bījak of Guru Kabīr consists of the main teachings imparted to the world by this famous 15th century Mystic Saint of India. Many writers and research scholars have written on the Bījak, but many are not complete works. They consist of selections. In Hindī I have the complete Bījak by Shrī Jairamdeojī Mahārāj of Vrindāvan, and the complete Bījak by Shrī Hazūr Prakāshmaninām Sāheb of Lahartārā, Varānasi. Prakāshmaninām Sāheb was a foremost scholar and head of the Dharamdās Branch of the Kabīr Panths (followers of Guru Kabīr). The latter has been translated into English with a Roman transliteration of the Hindī by Dr. M.T. Buch, M.A., Ph.D, who was professor of Sanskrit at Municipal Arts and Commerce College in Jāmnagar, Gujarāt. It was published by the Shrī Kabīr Āshram of Jāmnagar, in 1987. I also have a volume by Shrī Manohardāsjī Shastrī, also of Lahartārā, Varānasi, published in 1987. Manohardāsjī Shastrī (now Hazūr Mukundmaninām) of the Kabīr Panth, succeeded the late Hazūr, Shri Uditnām Sāheb in January 1998. I also have a volume published by Dehatī Pustak Bhandār, published in 1936 in Delhi.

In English there is *The Bijak of Kabir* by Ahmad Shah, first published in Hindī in 1911, and an English translation was rendered in 1977. Ahmad Shah tried to retain the terseness of Guru Kabīr's style, but in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

rendering it in English he lost some of the beauty and depth of guru Kabīr's compositions. His footnotes are very scanty, often consisting of one or two words. *The Bijak of Kabir,* written by Linda Hess who collaborated with Dr. Shukdeo Singh of Banāras Hindū University, was published in 1983. It consists of selections of the Bījak. I have two volumes by Charlotte Vaudeville, who is a foremost researcher and writer on Guru Kabīr. The first volume is called: *Kabir;* and the second: *A Weaver Named Kabir,* printed in 1974 and 1993, respectively. These consist of selections of the Bījak, but they have extensive research material contained in the introductions. After studying these volumes, I found that there was a need for the complete Bījak, in English, supplemented by an extensive commentary, in order to make the teachings understandable to the average reader. Thus I have added an extensive commentary, attached to each composition of Guru Kabīr. The reason for this is that his style has been very terse, and his language was medieval, mixed with Persian, Sanskrit, Urdū and a few other medieval dialects. In addition, his teaching is essentially mystical and devotional in nature. The mysticism of Guru Kabīr is not easily understood by many writers and readers. It has been my good fortune to be brought up in the Kabīr Panth tradition, as my parents were devotees of Guru Kabīr, from India. They took this teaching with them to Guyana (British Guiana) where I was born. I subsequently came to Canada to study medicine.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Because of my deep interest in Guru Kabīr, and especially in his mysticism, I felt that such a book in English will be a valuable contribution to mystic and devotional literature.

The present volume (volume 1) consists of all of the 84 Ramainīs of the Bījak. Volume 2 will consist of 115 Shabdas along with a few other compositions, and will be published in about a year. Volume 3 will consist of 353 Sākhīs and will be published shortly afterwards. Thus the whole Bījak will be published in three volumes.

In rendering this book into English, I was assisted initially by Pandit Gianchan Shastrī of Vishva Hindū Parishad of B.C. This translation was then reviewed and modified by Mahant Jagdīsh Dās Shastrī of Jāmnagar Āshram, Gujarāt, India. Mahant Jagdīsh Dās Shastrī, is a noted scholar in the teachings of Guru Kabīr. The commentaries are entirely my own, as it was my desire to make the teachings of Guru Kabīr understandable to the western reader. It must be remembered that Guru Kabīr taught in the 15th century, and his compositions are often epigramatic, and he used a great deal of allegorical, mythological and paradoxical language. The symbologies used are essentially Indian. In the commentaries I have attempted to make the meanings as clear as possible. Each composition of the Ramainīs was treated individually. Thus the commentaries will often have repetitions of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

certain teachings and references. These commentaries are written from my own study and experience, as a devotee of Guru Kabīr. I have tried to maintain the spirit of the original teaching. I have not added footnotes, but have made references in the commentaries and in many areas in the translations to make the meanings clear. I felt that this will make the reading easier.

This book is published by the Kabīr Association of Canada, which is registered as a non-profit organization since 1984. These translations and commentaries have appeared over a period of time in the Kabīr Voice, which was published monthly.

It is my hope that readers of this book will have a better understanding of the teachings of Guru Kabīr, and of his contribution to the spiritual and mystical life of all people who are interested in understanding and living according to the teachings of Guru Kabīr. Spiritual life is the quintessence of our existence as humans, and it brings to us the transcendental joy manifesting as peace, love and bliss. It is indeed the fulfillment of life.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INTRODUCTION

Guru Kabīr was one of the most famous mystic saints which India has produced. His teachings are equally important for people of all religions, because he preached impartially. In one of his famous couplets (sakhīs), he stated: *Kabīr khaḍe bāzār mė, sab kī chāche khair; na kāhu se dosti, na kāhu se bair* (Kabīr stands in the open market place and wishes the welfare of all. He is neither a friend nor an enemy to anyone). He came to teach people the "true religion of the heart". He wanted to turn people away from the empty ritualism of religion, and to show them the inner path which leads one to union with Divinity. In other words, he taught Self-realization and loving devotion to the formless Divine Power that dwells within. Though Self-realization has been taught in the Advaita Vedānta or Non-dualistic school of philosophy of India, Guru Kabīr re-emphaized this teaching, along with loving devotion of great intensity and fervour. He thus taught and lived a combination of Gyān Yoga, Bhakti Yoga and Karm Yoga. And all of these were done in his inimitable way which stemmed from his own inner realization and his identification with the Supreme Being. He stated: "I went in search of the beautiful colour of my beloved and I saw that colour manifesting everywhere. As I searched for it I found that I have been coloured in the same beautiful colour." Again he stated: "Uttering Your name, I have become You, and I have no individuality or ego left in me." Further he stated: "I am neither a Hindu nor a Muslim, but a puppet made of five elements in which the mysterious power plays." His influence on the religious life of the people of India has been quite substantial.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Kabīr has been noteworthy in many spheres of spiritual activity:

i. He has been hailed as the father of Hindī poetry. Prior to him, scriptural teachings were in Sanskrit which was not understood by the people at large, but was confined to the priests and scholars. He conveyed the highest spiritual teachings in the spoken language of the people so that everyone could understand them. For this reason his songs and couplets are sung often with great gusto by people all over India and abroad.

ii. He was the initiator of *Sant Mat,* or keeping the company of saintly people. He stated: "*sant milan ko jāyiye, taji mamtā abhimān ...*" (Give up ego and humbly go to keep the company of saintly people). Now there are various branches of *Sant Mat* in various parts of the world.

iii. He was the founder of the *Nirgun* School of Bhakti. This is loving devotion to a formless Supreme Being. Prior to his time, the bhakti movement was called *Sagun* Bhakti or devotion to the Supreme Being who takes physical forms.

iv. He introduced *Sahaj* Yoga, or easy union with God. This led to *Sahaj Samādhi* or realization of one's unity with God. He thus sang: "*Santo! Sahaj Samādhi bhali.*" ("O my brother devotees! Easy union with God is the best").

v. He strongly emphaized vegetarianism, so that one must not inflict

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

harm on other living creatures, as their life is dear to them, as ours is to us. He stated: "*jīw mat māro bāpurā, sab mė ekai prān; hatyā kabahun na chhūti hai, kotin suno purān.*" (Do not kill any life as the same life force pervades all. The sin of your actions will never leave you, even if you listen to millions of scriptures). Again, "*jaise pīr āpan anga jānā, taise sab jīw mė mānā*" (As you know pain in your own self, realize that other living beings feel pain in the same way).

vi. He laid great stress on realization of the Self or Soul, and that it is the manifestation of Divinity in all of us, and in all beings. This realization produces Enlightenment and release from the clutches of maya. This theme will recur frequently in these Ramainis.

It can thus be seen that Guru Kabīr's contribution to spiritual life has been quite substantial.

Guru Kabir's early life

Guru Kabīr's parents are unknown. He was found as an infant by a young Muslim couple named Nīru and Nīma, among lotus flowers in a small lake called Lahartārā just outside the city of Varānasi. Nīru and Nīma were weavers and they taught him weaving. There are many legends about his birth, but none is known to be authentic. One such popular legend is that the great saint, Swāmi Rāmanand, blessed a Brāhmin widow saying that she will be blessed with a son. Because of his spiritual accomplishments, his blessing came true and, since the lady was a widow, she abandoned the child. The Kabīr Panth do not generally accept these legends. They quote the words of Guru Kabīr, himself: "*ab ham avigat se chali āye ...*" (Now I have come from the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Unconditioned; people do not know my secret." Another famous couplet states: "I have descended from the *Gagan Mandal* (heavens), Satguru Sat Kabīr. I came amidst the blooming lotuses as the *pīr* of both religions." - Hindus and Muslims. There is some justification in accepting this view, as he has, himself, stated that this body is, indeed, very subtle and people have defiled it. Guru Kabīr's body was pure and he returned it to the Divine in just the same state as when he obtained it. Since his parents were unkown, and he was found among lotus flowers, just so he departed from his life in a city called Magahar, and although there were many of his disciples and two notabale kings all around the hut where he was, no one was able to find his body. On lifting the shroud they found only a heap of lotus flowers. Until now research has failed to find his body.

Guru Kabīr grew up in a Muslim home, but he did not accept the Muslim way of life, and he did not observe their rituals of circumcision and sacrifice of animals. Reference to these will be found in the various compositions contained in this book. As he grew up, his mind was ever concentrated on God. Among the playmates he will keep uttering the name of God as Rām, which is a Hindū name for God. His Muslim playmates objected to this and complained to their parents. He would put on the sandal mark on his forehead and his Muslim playmates also objected. His Hindū playmates objected to his using the Muslim name of God, or being a Muslim, and taking the Hindū name of God. They also teased him that he did not have a guru, thus whatever spiritual he uttered was unacceptable. He thus took Swāmi Rāmanand as his guru. Being brought up as a Muslim, it appears quite unusual for him to accept a Hindu guru. But I feel that Guru Kabīr had a clear vision of his mission in life, which was above religious

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

confinement. He taught that the soul is Divine and knows no religious boundaries. Since Swāmī Rāmanand did not accept non-Hindūs as disciples, Guru Kabīr lay on the steps that led to the Ganges where Swāmī Rāmanda went in the early morning at dusk to have his bath. He thus accidentally stepped on Guru Kabīr and, on realizing it, he took the name of God as Rām, Rām. Guru Kabīr then accepted this name of God as his Guru Mantra. As other disciples objected to their guru's taking a low caste Muslim as his disciple, he summoned Kabīr to find out if this was so. Guru Kabīr then related the incident, and Swāmī Rāmanand then accepted Guru Kabīr as he could not then go back on his word of giving the Name of God to the child. It has been said that it was through Guru Kabīr's influence that Swāmī Rāmanand then accepted disciples of other religions. He was thus excommunicated from his order.

As Guru Kabīr grew up he continued his weaving and he composed many *bhajans* (hymns), *shabdas* and *sākhīs*. Since he had no formal education, he wrote nothing. He composed everything in his mind. He sang as he weaved. Also, as he travelled to the market and other places, he sang his beautiful compositions. People gathered around him to listen to his singing and his preaching.

His literary style

Guru Kabīr was a fearless preacher of pure spiritual doctrine. Whether he spoke to religious or temporal authorities, it did not matter to him. He insisted on teaching people the truth about spirituality, and the uselessness of empty formal rituals and practices. He was against

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

all hypocrisy and caste distinctions. In the popular book called "Kabir the Great Mystic", the author Isaac Ezekeil says: "Kabir' songs seek nobody's approbation. They seek no sanction, ask for n approval, search for no popularity, invite no commendation, crave n compliment. They stand independent of these considerations, an they constitute the most uninhibited literature, the freest of fre writing ever produced by a saint." Ezekeil also stated: "Banter ridicule, scarcism, wit and humour - these are the weapons he weilds Nor does he hestitate to hit straight-from-the-shoulder, hitting hard ceaselessly and without stop, till the face of false piety and hypocris is battered out of shape and exposed to the view of the general publi for general laughter." Reverend Keay stated: "There is probably n Indian author whose verses are more on the lips of North India, tha those of Kabir unless it be Tulsidas". Reverend Dr. W. Orr stated "For sheer vigor of thought and rugged terseness of style, no bhakt writer can be brought into a comparison with him". The reason for his forceful and fearless language is easily understood when we realize that priestcraft held sway. Religion was reduced to commercial activity for the priest to earn a living. They did not instruct people in the true religious way of life. They also scorned people of the lowe castes who were forbidden from entering temples and reading the holy books. They were not given an education. The priests, themselves, committed evil actions and killing. They formulated elaborate rituals which did not mean anything to the average person. He observed this in both major religions of Hindūism and Islam. He felt that there was no place in spiritual life for such behavior, and he thus spoke out, often in confrontational and challenging language, to try to awaken the people to the realization of their errors. He was famous for his *ultā bānī* or contrary sayings, and challenged the priests to see if they had

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the spiritual wisdom to supply the right answers. Examples of this will be found in the book.

Guru Kabīr's teachings are being taught in the schools and universities of India. Many people, even those not belonging to the Kabir Panth, are able to quote him freely. Many of his *sākhīs* are quoted as popular wisdom in all parts of India and abroad. He had a piercing wit and a clarity of thought which others could not challenge. Many of these are written by university scholars on the life and works of Guru Kabīr from a research standpoint. Other writers have written about Guru Kabīr and his teachings out of a spiritual interest in his life and teachings.

Objectives of Guru Kabīr

It is important to point out that Guru Kabīr was not preaching against any religion, but against the hypocrisy being committed by people in the name of religion. Even now we are all aware of the wrong things being committed by religious people, even those belonging to the highest religious circles. On the positive side, his objectives can briefly be stated as:

1. To detach people from worldly bondage, *māyā* and passions born out of desires, and to attach them to God by attaining absolute freedom.
2. He used no scripture but taught from his own inner realization of Divinity, and his union with God. He wished all people to attain the same realization of unity with the Divine Being.
3. He taught fearlessness in spiritual life. He said: "Give up dependence on the physical body and be fearless and sing the glories

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of God." Again he stated: "Only the brave who can give up lust, ang and greed, and the pride of caste and clan can do devotion."

4. He taught purity in thought, word and deed, in order to attain Go Realization. He said: "If you wish to see yourself, then you must clea the mirror again and again; if the mirror gathers dirt then how can yo see yourself?" If your heart is not pure, as a clean mirror, then ho can you see your real Self reflected in your own being?

5. He taught to merge in God, as a drop merges in the ocean, and to los your individual identity or ego. He said: "When the drop merges int the ocean, all understand it; but when the ocean merges into the drop people do not understand." God and the soul are ever merged, one i the other.

6. He taught universal and unconditional love for all people and a of God's creation. He said: "Everybody speaks of love, but scarcel do they understand it. If they are immersed in love twenty four hour a day, then it can be said to be love."

7. He taught truth in thought, word and deed. He stated: "There is n austerity greater than truth, and there is no sin greater than falsehood In whose heart truth dwells, in that heart You dwell".

Guru Kabīr instructed all the people that they came from the Eterna Abode and that is also their destination. Thus he sang: "O dea devotee! You have come from the Eternal abode and that is where yo have to return." But in order to return to that Eternal abode he taugh ra that we have to be free from the clutches of *māyā*, and the bondag imposed on us by our absorption in only worldly existence. Our lif must be made truly spiritual to achieve the highest spiritual goal whic our Divine Master has destined for us.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE BIJAK OF GURU KABIR

RAMAINIS

रमैनी-१

अन्तर ज्योति शब्द एक नारी, हरि ब्रह्मा ताके त्रिपुरारी
ते तिरिये भग लिङ्ग अनन्ता, तेउ न जानै आदिउ अन्ता
बाखरि एक बिधाते कीन्हा, चौदह ठहर पाट सो लीन्हा
हरिहर ब्रह्मा महन्तो नाऊँ, तिन्ह पुनि तीन बसावल गाऊँ
तिन्ह पुनि रचल खण्ड ब्रह्मण्डा, छौ दर्शन छानबे पाखण्डा
पेटे काहु न वेद पढ़ाया, सुनति कराय तुरुक नहिं आया
नारी मो चित गर्भ प्रसूती, स्वांग धरे बहुतै करतूती
तहिया हम तुम एकै लोहू, एकै प्राण बियापै मोहू
एकै जनी जना संसारा, कौन ज्ञान ते भयो निनारा
भौ बालक भग द्वारे आया, भग भोगी के पुरुष कहाया
अविगति की गति काहु न जानी, एक जीभ कित कहौं बखानी
जो मुख होय जीभ दस लाखा, तो कोइ आय महन्तो भाखा

साखी-कहहिं कबीर पुकारि के, ई ले ऊ व्यवहार।
राम नाम जानै बिना, भौ बूड़ि मुवा संसार ।।१।।

ramainī #1

antar jyoti shabd ek nārī, hari, brahmā tāke tripurārī;
te tiriye bhag linga anantā, teu na janai ādiu au antā;
bākhari ek vidhāte kīnha, chowdahh thahar pāt so līnhā;
hari har brahmā mahanto nāwu, tinh puni tīn basāwal gāwu;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tinh puni rachal khand brahmandā,
chhow darshan chhānabe pākhandā;
pete kāhu na ved paḍhāyā, sunati karāi turuk nahi āyā;
nārī mo chit garbh prasūtī, swānga dhare bahutai kartūtī;
tahiyā ham tum ekai lohū, ekai prān biyāpai mohū;
ekai janī janā sansārā, kown gyān te bhayo ninārā;
bhow bālak bhagdwāre āyā, bhag bhogī ke purush kahāyā;
avigati kī gati kāhu na jānī, ek jībh kit kahown bakhānī;
jo mukh hoi jībh das lākhā, to koi āi mahanto bhākhā;

Sākhī: kahahin kabīr pukari ke, ī leu vyowhār
rām nām jāne binā, bhow buḍi muwā sansār

Meaning:

In the beginning there was God. He was the Word and Light, and He was with the Creative Power. From that Creative Power Hari, Brahmin and Shiva came. These three in turn produced countless creative organs of women and men (created women and men). None of them knew their beginning or end. Brahmā created a house (universe) which was divided into fourteen parts.

Names of Hari (Vishnu), Har (Shiva), Brahmā are great. They again established three settlements or *Lokas* - Earth,Heaven and Hell. They created many parts in the universe and later on their followers created six schools of philosophy and ninety-six hypocrisies (false religions). No Hindū came out of the womb with knowledge of the Vedas, and no Muslim came out of the womb being circumcised.

All people are born from the womb, and coming out from the womb of the mother, people accepted many pretended forms and actions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Then we and you are of the same blood, and the same breath sustains us. One mother (Māyā - Creative Power) created the world. Then with what knowledge you became different from one another (i.e. Hindūs and Muslims). Being a baby, you came out through the mother's genital organ, and being grown up you enjoyed the genital organ and was called a man.

No one knows the state of the indescribable God. With one tongue how can I explain it?

If someone has one million tongues, then such a person can speak of the greatness of God.

Sākhī: Kabīr says shouting that all the affairs in the world are not real. They are all illusory and perishable.
Without knowing Rām Nām this world drowned and died.

Commentary:

In this Ramainī Guru Kabīr talks of the mythological concept of creation as prevalent in India. The three 'gods', Brahmā, Vishnu and Shiva came from God and represent the functions of God as creator (Brahmā), sustainer (Vishnu), and destroyer (Shiva). These are thought to be responsible for the universe with all beings in it. Brahmā created this universe which he divided into fourteen parts—seven heavens and seven hells. The seven heavens are — 1. Bhur Lok, 2. Bhuvar Lok, 3. Svar Lok, 4. Tap Lok, 5. Jan Lok, 6. Mahar Lok, 7. Sat Lok. The seven hells are — 1. Atal, 2. Vital, 3. Sutal, 4. Rasātal, 5. Talātal, 6. Mahātal, and 7. Patāl. The six schools of philosophy are: 1. Sankhya, 2. Yoga, 3. Nyāyā, 4. Mimānsā, 5. Vaisheshikā, 6. Vedānta. The ninty-six hypocrisies are the ninety-six forms of religious sects and practices prevalent in India.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Because of the caste system in India, it is held that one is born into caste, no matter if he lives up to the prescribed rules or not. Guru Kabī pointed out the fallacy of that system by saying that no Brāhmin wa born with the knowledge of the Vedas (scriptures); that he was bor as anyone else was, so how can he be said to be a Brāhmin by birth Similarly, Muslims circumcise the males, and Guru Kabīr points ou that Muslims are not born circumcised. Was God not able to make him be born circumcised if it were necessary? Elsewhere he points out tha the Muslim women are not circumcised, so they must then remai Hindūs. Similarly, he states that Brāhmins wear the *janeo* (sacre thread), but their women do not, so they remain non-Brāhmins.

The gist of this Ramainī is that all people are manifestations of Go and are born in the same way, with the same organs and tissues, so wi what kind of intellect do people create all the differences and th divisions which lead to disharmony, intolerance, bigotry, and foolish ness? All people are equal at birth, but as as they grow up they a taught, and quickly learn, to create differences in ideology, moral value systems, class divisions, religious beliefs, etc. They adhere t these distinctions as if they were ordained by God Himself. These a all pretended forms since, basically, all people are equal and the sam to God. So people continue to fool themselves and one another. A of these are the traps of Māyā (illusion), and will prevent us fro obtaining salvation. He tells us that God's greatness is indescribabl We should give up all the mythological and false teachings an practices which are prevalent in the world, and try to know Go Without the knowledge of God the whole world will drown i ignorance and not obtain the sought-after goal of Salvation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-२

जीव रूप एक अन्तर बासा, अन्तर ज्योति कीन्ह परकासा
इच्छा रूप नारि अवतरी, तासु नाम गायत्री धरी
तेहि नारी के पुत्र तीन भयऊ, ब्रह्मा विष्णु महेश्वर नाऊँ
फिर ब्रह्मा पूछल महतारी, को तोर पुरुष केकरि तुम नारी
तुम हम हम तुम और न कोई, तुमहि से पुरुष हमें तोरि जोई

साखी-बाप पूत की एकै नारी, एकै माय बियाय।
ऐसा पूत सपूत न देखा, बापहि चीन्है धाय ।।२।।

ramainī #2

jīw rūp ek antar bāsā, antar jyoti kīnh parkāsā;
ichchā rūp nāri awtarī, tāsu nām gāyatrī dharī;
tehi nārī ke putra tīn bhayawu, brahmā,
vishnu, maheshwar nāwu;
phir brahmā pūchhal mahatārī,
ko tor purush, ke kari tum nārī;
tum ham ham tum owr na koī,
tumahise purush, hamė tori joyī.

Sakhī: bāp pūt kī ekai nārī, ekai māi biyāi
aisā pūt sapūt na dekhā, jo bāpahi chīnhai dhāi.

Meaning:

One soul is living in the heart of living beings, and that Soul manifests Consciousness (Inner Light).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

And a female (desire) came from the Soul, and her name was Gāyat
She produced three sons - Brahmā, Vishnu and Mahesh being the
names. Then Brahmā asked his mother who is your purush (husban
and whose wife are you? She replied that you and I, and I and Yo
and no one else is there. You are my husband and I am your wife

Sākhī: Father (God) and son (soul) have one wife (māyā). One
maya produced them both.
I have not seen such a worthy son who runs and recognize
his father - God.

Commentary:

It is important to realize that there is only one Soul in the universe a
that Soul is God. That Soul manifests in all living beings. But for
Soul to be manifest as living beings 'It' produced from 'Itse
Consciousness. The Soul and Consciousness are thus intimat
inter-related. However, before any creation could take place, th
had to be desire to create in that Primal Soul. That desire manifes
as Gāyatri which is another name for Māyā. Māyā in turn produc
Brahmā, Vishnu and Shiva (Mahesh) as explained in Ramainī
Brahmā, not seeing any father figure (as God the Father was
dwelling as the Soul), asked his mother who was her husband a
whose wife she was? She told him, quite logically and correctly, t
he was her husband and she was his wife. This relationship exis
because God the Father, who was the male principle of creati
resided within Brahmā, and so he was the husband of the fem
principle of creation called Gāyatrī.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In the Sakhī Guru Kabīr points out that God and The Soul have one wife whose name was Māyā. As stated above, the same Soul is God and the same Soul resides in all beings. From a human stand-point this is incest and quite unacceptable. However, Guru Kabīr points out that man is the soul and the Father is God, and that they were both the product of Māyā. If Māyā did not exist, then living beings would not exist, and it follows naturally then, that God would not exist. Knowledge of God depends on human consciousness. Thus one can see the logical conclusion that the father and the son have the same wife. Again referring to the human situation, Guru Kabīr points out that he has not seen such a worthy son who hastens to recognize his father. In this world not many people make a real effort to know God. They are satisfied with reading the scriptures, attending church, singing prayers and hymns, and doing other ceremonial and ritual types of worship. These activities do not give God realization unless the heart is purified by giving up all passions, greed, ego, violence in thought, word and deed, and practicing love for all of God's creation. Guru Kabīr points out that as long as one is preoccupied with all of these in a materialistic life and does not realize that God is dwelling in all beings, he will not obtain salvation.

रमैनी-३

प्रथम अरम्भ कौन को भयऊ, दूसर प्रगट कीन्ह सो ठयऊ
प्रगटे ब्रह्मा विष्णु शिव शक्ती, प्रथमे भक्ति कीन्ह जिव उक्ती
प्रगटे पवन पानी औ छाया, बहु बिस्तार के प्रगटी माया
प्रगटे अण्ड पिण्ड ब्रह्मण्डा, पृथ्वी प्रगट कीन्ह नौं खण्डा
प्रगटे सिद्ध साधक संन्यासी, ई सब लागि रहे अविनाशी
प्रगटे सुर नर मुनि सब झारी, तेहि के खोज परे सब हारी

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

साखी-जीव शीव सब प्रगटे, वे ठाकुर सब दास।
कबीर और जाने नही, राम नाम की आस ।।३।।

ramainī #3

pratham arambh kown ko bhiyau,
dūsar pragat kīnh so thiyau;
pragate brahmā, vishnu, shiv,
shaktī; prathame bhakti kīnh jiw ukti
pragate pawan, pāni ow chhāyā, bahu bistār kepragati māyā
pragate and, pind, brahmandā,
prithvī pragat kīnh now khandā;
pragate sidh, sādhak, sanyāsī, ī sab lāgi rahe avināshī;
pragate sur, nar muni sab jhārī, tehi ke khoj pare sab hārī;

Sākhī: jīv shiv sab pragate, we thākur sab dās
kabīr owr jāne nahi, rām nām kī ās.

Meaning:

Who existed in the very beginning? Who was the next who existed
In the beginning Brahmā, Vishnu, Shiv and Shaktī appeared. They di
devotion to God.
Then wind, water and fire (which produce shadow) appeared. An
Māyā appeared and manifested as many forms of life.
Then appeared egg-laying and viviparous animals, and the universe
The earth appeared and was divided into nine parts.
Then appeared siddhas (adepts) sādhaks (devotees) and sanyāsi
(renunciates), and they were devoted to the Eternal.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Then appeared gods, men and munīs (philosophers) and they all searched for God, but they were unsuccessful.

Sākhī: All the jīwas (slaves) and shivas (masters) appeared.
They are the masters (shivas) and slaves (jīwas)
(i.e. of high and low castes).
Kabīr says: ' I do not recognize any of these. I have only one hope - the Name of God."

Commentary:

In this third ramainī Guru Kabīr expands further on the mythological concept of creation. He first asks the question: "Who existed in the beginning and who existed next?" He then becomes more specific than previously and lists, in no particular order, the various Gods, other beings and elements in the universe. From God and his creative power, Māyā, came the three "god sons" Brahmā, Vishnu and Shiva. Shaktī is energy and is also used for Māyā or the female principle of creation.

Creation is the process which starts from the subtle and progresses to the gross aspect of manifestation. Thus ether is the most refined natural element in creation and it progressively manifested as air (wind), fire, water and earth. Then appeared all the various forms of life. All the various physical forms of manifestation are due to the power of Māyā. There appeared the various species of living things such as egg-laying and viviparious (live born) animals, along with those microscopic beings that divide by cell division and budding. Plant life is also one among the four categories of living beings.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Once humans arrived in the world they took up various forms such ordinary people, *sidhas* or those who have perfected themselves wi austerity; devotees, renunciates, and philosophers. Man then creat the various gods and goddess such as Indra, Varunā, Surya, Durg etc. just as the Greeks developed their various gods and goddess Hinduism is also full of gods and goddesses. Guru Kabīr is saying th all these various categories of man and gods did devotion to t Supreme God but they all failed to achieve salvation because th were all full of human frailties of passions, ego, anger, etc., just as t Greek mythological gods were.

In this ramainī Guru Kabīr talks essentially of creation on the o hand, and the various class systems or divisions in society on the oth In the sakhī he points out that among all the people, some were of l caste such as slaves, and others were of higher caste and were thou of as masters. At the end he summarizes his own position by sayi that he does not recognize any of the mythology or the class distin tions created in the world. Just as he emphasized the importance God at the end of the first two ramainīs, he again states that there only one hope for liberation, and that lies in the Name of G (realization of God as the Indwelling Self).

रमैनी-४

प्रथम चरण गुरु कीन्ह विचारा, कर्ता गावै सिरजनहारा
कर्महि कै-कै जग बौराया, सक्ति भक्ति लै बाँधिनि माया
अद्‌बुद रूप जाति की बानी, उपजी प्रीति रमैनी ठानी
गुणीअनगुणी अर्थ नहि आया, बहुतक जने चीन्हि नहिं पाया
जो चीन्हैं ताको निर्मल अंगा, अनचीन्हें नर भये पतंगा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

साखी-चीन्हि चीन्हि का गावहु बौरे, बानी परी न चीन्ह।
आदि अन्त उत्पति परलय, आपू हि कहि दीन्ह ।।४।।

ramainī #4

pratham charan guru kīnh bichārā, kartā gāwai sirjanhārā;
karam kai kai jag bowrāyā, sakti bhakti lai bandhini māyā;
adbud rūp jāti kī bānī, upjī priti ramainī thānī;
guni anguni arth nahi āyā, bahutak jane chīnhhi nahi pāyā;
jo chihhein tāko nirmal angā, anchīnhhe nar bhaye patangā.

sākhī: chīnh chīnh kā gāwahu bowre, bānī pari na chīnh,
ādi ant utpati parlai, āpuhi kahi dīnhh.

Meaning:

In the beginning guru (Brahmā) began to think that he should sing the glory of God the creator.
To obtain God he created many actions (rituals) with desires, and because of them the people became foolish. Because of devotion with desire māyā placed them in bondage.
Brahma created languages in wondrous form and variety. When love came up in him, he created the ramainīs (prayers).
Scholars and non-scholars alike could not understand them and many could not realize there value.
Whoever could understand them became purified, and who could not understand them became insects (subject to birth and death).

Sakhī: O foolish people, you think that you know the language, but

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not knowing it, what are you saying?
The language itself explained that there is beginning and end
creation and destruction.

Commentary:

In this ramainī Guru Kabīr deals with scriptures which resulted from language, and with religious actions which are motivated by desire to obtain certain benefits. Brahmā is supposed to be the originator of the Vedas which are the holy scriptures of India. Brahmā, however, was not the Almighty God, and he felt the need for doing devotion to God. He thus created the various scriptures and religious duties, rites and ceremonies. People of the world have started to follow these scriptures and to carry out the prescribed rituals always having in their mind certain hopes of reward, thus making their devotion selfish. Meaningful devotion must have no selfish desire attached to it, and must be done purely for the glorification of God. Guru Kabīr points out that following the prescribed practices, the people have become foolish and bound up by māyā. They are foolish in the sense that they are not progressing spiritually to a knowledge of the Soul and the knowledge of God dwelling within.

Those who could understand the secret of devotion became enlightened, but those who could not, failed to obtain salvation. They were attracted to the illusion of māyā just as a moth is attracted to a flame and sacrifices its life.

In the sākhī Guru Kabīr is trying to arouse the people by asking what are they saying? They say the words most certainly, but does it create

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the dawning of Self knowledge in their heart? He tells them that the same language they are using has explained to them that there is a beginning, an end, and creation and destruction, but that they do not know the secret of any of these by merely following the scriptures and practicing the rites and rituals.

रमैनी-५

कहँलौं कहौं युगन की बाता, भूले ब्रह्म न चीन्है बाटा
हरि हर ब्रह्मा के मन भाई, बिबि अक्षर लै युक्ति बनाई
बिबि अक्षर का कीन्ह बंधाना, अनहद शब्द ज्योति परमाना
अक्षर पढ़ि गुनी राह चलाई, सनक सनन्दन के मन भाई
वेद कितेब कीन्ह विस्तारा, फैल गैल मन अगम अपारा
चहुँ युग भक्तन बाँधल बाटी, समुझि न परलि मोटरी फाटी
भय-भय पृथ्वी दहुँ दिश धावै, अस्थिर होय न औषध पावै
होय बिहिस्त जो चित न डोलावै, खसमहि छाड़ि दोजक को धावै
पूरब दिशा हंस गति होई, है समीप सन्धि बूझै कोई
भक्ता भक्तिन्हि कीन्ह सिंगारा, बूड़ि गयल सब माँझल धारा

साखी-बिनु गुरु ज्ञाने दुन्द भई, खसम कही मिलि बात।
युग युग सो कहवैया, काहु न मानी बात ।।५।।

ramainī #5

kahalown kahown yugan kī bātā,
bhule brahmā na chinhein bātā;
hari har brahmā ke man bhāī, bibi akshar lai yucti banāī;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bibi akshar kā kīnh bandhānā, anahad shabd joti parmānā
akshar paḍhi gunī rāha chalāī, sanak sanandan ke man bhāī
ved kiteb kīnh bistārā, phyle gyle man agam apārā;
chahu yug bhaktan bāndhal bātī,
samujhi na parli motarī phātī;
bhy bhy prithavi dahu disi dhāwai,
asthir hoi na owshadh pāwai
hoi bihist jo chit na dolāwai,
khasamahi chhāḍi dojakh ko dhāwai
pūrab dishā hans gati hoī, hai samīp sandhi bujhai koī;
bhaktā bhaktinhi kīnh singārā, buḍi gayal sab mānjhal dhārā

Sākhī: bin guru gyāne dund bhayī, khasam kahi mili bāt;
yug yug so kahawaiyā, kāhu na mānī bāt;

Meaning:

For how long can I talk of the Yugas (ages)? Brahmā himself got lost and could not understand the right path.
Vishnu, Shiva, and Brahmā thought of a method for man to get salvation. They made a plan by using two letters (r-Ra and m-Ma). They made a bond of these letters. If one practiced them he would hear the *anahad shabd* (divine melody) and see the Light.
The scholars study the scriptures and established a path. Sanak Sanandan (sons of Brahmā) liked the path.
The Vedas and Korān explained the way of salvation in detail, but the people's mind formed countless numbers of creeds.
In the four *yugas* the devotees formed many creeds, but they could not understand that their bundle of creeds were defective.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

eing in fear man runs all over the world seeking salvation but, being
nsteady in mind, they do not take the proper medicine (prescribed by
God).
He whose mind does not waver, can obtain heaven. Leaving God, he
an go only to hell.
When one follows the Eastern direction for realization, one becomes
hansā (liberated soul). Liberation is near at hand if one realizes
ne's union with God.
evotees decorated their devotion with rituals but they all drown in
he middle of the stream of this material life.

ākhī: Without knowledge given by the Guru, man is subject to repeated birth and death. People say that they have joined with God but that is false.
Guru Kabīr taught in every yuga to join with God but nobody obeys his word.

ommentary:

Here Guru Kabīr is explaining the plight of the people who are reoccupied with their scriptures but do not find the real path to alvation. This has been the condition of the people from age after age nd he asks himself the question: "For how long can I talk of the ugas?". People seem not to understand what a true spiritual life is, nd they become entangled with their rituals and external forms of orship and pilgrimages etc. They are seeking salvation by going om one place to another either to temples, to various gurus, to holy laces, to places of austerity, to monasteries, to retreats and many ther places. They, however, keep on running from place to place and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

do not find the path to salvation. Guru Kabīr states that Vishnu, Shiv and Brahmā formed a method for God realization using two lette "ra" and "ma" which spelled the name of God-Rām. This method obtaining God has been explained in the Vedas and the Korān b attaching oneself to God, but what do people do? They form vario creeds and sects and thus become lost. If one followed the practic of uniting oneself with God through meditation, then he will hear th Divine Melody and see the Light of spiritual enlightenment. If h however, remains occupied with creeds, rituals and dogmas and do not follow the instructions of a true spiritual teacher, then, instead Sā obtaining liberation, he will be subject to birth and death in repeate cycles i.e. to be in 'hell'. He states that following the Eastern directio (symbolizing Light or the instruction of a Guru) people would reali M that God is quite close at hand, but if their minds remain unsteady, an if they keep on running from here to there, then they will all drown W the middle of the stream of this material world. In the sakhī Gur wh Kabīr laments that although he has been giving the true instruction N people in age after age, people do not obey his words and thus do n an obtain liberation. In

रमैनी-६

वर्णहु कौन रूप औ रेखा, दूसर कौन आहि जो देखा
वो ॐकार आदि नहिं वेदा, ताकर कहहु कौन कुल भेदा
नहिं तारागण नहिं रवि चन्दा, नहिं कछु होत पिता के बिंदा
नहिं जल नहि थल नहिं थिर पवना, को धरे नाम हुकुम को बरना
नहिं कछु होत दिवस निजु राती, ताकर कहहु कौन कुल जाती

साखी-शून्य सहज मन सुमिरते, प्रगट भई एक ज्योत।
ताहि पुरुष की मैं बलिहारी, निरालम्ब जो होत ।।६।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ramainī #6

varnahu kown rūp ow rekhā, dūsar kown āhi jo dekhā;
wo onkār ādi nahin vedā, tākar kahahu kown kul bhedā;
nahin tārāgan nahin ravi chandā,
nahin kichhu hot pitā ke bindā;
nahin jal nahi thal nahin thir powanā,
ko dhare nām hukum ko varnā;
nahin kichhu hot diwas niju rātī, tākar kahahu kown kul jātī;

Sākhī: shunya sahaj man sumirate, pragat bhaī ek jyot
tāhi purush kī mein balihārī, niralāmbh jo hot.

Meaning:

Who can explain the form and outline of God? Who else was there who saw Him?
Neither Onkār nor the Vedas were there. Who can explain His clan and secret?
In that state there are neither groups of stars, nor sun, nor moon. There, none is born by the father's semen.
There is neither water, nor land, nor air. Who can name that state?
There is no one there to give orders.
In that state their is neither day, nor night. Tell me then what clan and caste has He?

Sākhī: If one meditates with an empty and relaxed mind, a light manifests in him.
That Purush is great who is without support. I adore Him.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

In this Ramainī Guru Kabīr is explaining the experience a devo obtains when he meditates earnestly and obtains God realization. G has no form, and is not limited by space and time. He has neither cl nor caste, nor relations. God is a Universal Being, and thus cannot reduced to any physical form, or limited by any clan, or caste, religious denomination. He states that when one realizes God, the is a knowledge beyond the existence of Onkār, who is responsible f the creation of the world through Brahmā, his Son. There were Vedas; there were no stars, sun or moon, and there was no birth anyone; there was no water, land or air; there was no day or night, no division of people in various castes and clans.

This ramainī points out a very important feature of spiritual life, in t when one attains God realization through meditation, then he comes free of the various divisions of class, religion, sects, etc., a when he is in tune with the Divine there is no question of any mate manifestation, because his consciousness rises above all the mate manifestations of the world, or of the universe, and is concentrated is centered in God alone.

In the sakhī he states that in meditation there manifests a Light. T Light is Sat Purush, or the Supreme Lord who is Self-existent and not dependent on anyone or anything for His existence. That Supre Lord who manifests in all of us deserves our adoration.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-७

तहिया होते पवन नहिं पानी, तहिया सृष्टि कौन उत्पात्ती
तहिया होते कली नहिं फूला, तहिया होते गर्भ नहिं मूला
तहिया होते विद्या नहिं वेदा, तहिया होते शब्द नहिं स्वादा
तहिया होते पिण्ड नहिं बासू, नहिं धर धरणि न पवनआकासू
तहिया होते गुरु नहिं चेला, गम्य अगम्य न पन्थ दुहेला

साखी-अविगति की गति का कहौं, जाके गाँव न ठाँव।
गुण बिहूना पेखना, का कहि लीजै नाँव ।।७।।

ramainī #7

tahiyā hote pavan nahin pānī, tahiyā srishti kown utpātī;
tahiyā hote kalī nahin phūlā, tahiyā hote garbh nahin mūlā;
tahiyā hote vidyā nahin Vedā, tahiyā hote shabd nahin swādā;
tahiyā hote pind nahin bāsū,
nahin dhar dharni na pavan akāsū;
tahiyā hote guru nahin chelā, gamya agamya na panth duhelā.

Sākhī: avigati kī gati kā kahown, jāke gāwn na thāwn
gun bihūnā pekhanā, kā kahi līijai nāwn

Meaning:

In that state there is no air or water, and no creation or creator;
There is no bud or flower, and no fetus or semen;
There is no education or Vedas, and no word or taste;
There is no body or settlement, and no earth, air or space;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There is no guru or disciple, and no easy or difficult path.

Sākhī:

That state is very strange. I cannot explain it. It has no villag
or resting place.
That state is without qualities. What name can one give it?

Commentary:

In this Ramainī Guru Kabīr is speaking of the state of God realizatio
or a state of consciousness, in which the individual Self or Sou
realizes its unity with the Universal Self or God. Since this is a sta
of consciousness, it is beyond all physical things, and so Guru Kab
lists the various things which the state is not, such as, a state whe
there is no air or water, creation or creator, bud or flower, fetus
semen, etc. This state of consciousness is often called the Supe
Conscious state, to distinguish it from our ordinary everyday co
sciousness. To attain this Super-Conscious state, one has to withdra
the mind from all the external physical manifestations and concentra
on the Soul within, and through meditation, arrive at a realization th
the Soul within and God are the same "thing" in Spirit. This state li
beyond the functionings of the mind, the body, the emotions a
above all types of knowledge and scriptures. It is an intuiti
experience which cannot be explained to anyone else. This is wh
Guru Kabīr lists what it is not, and said that he cannot explain it
others. One has to purify oneself in thought, word and deed, a
practice meditation in order to realize that state which leads
salvation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

891.431
DAS-T.1

रमैनी-८

तत्त्वमसी इनके उपदेशा, ई उपनिषद कहैं सन्देशा
ई निश्चय इनके बड़ भारी, वाहिक वर्णन करें अधिकारी
परमतत्त्व का निज परमाना सनकादिक नारद शुक माना
याज्ञवल्क्य औ जनक सम्वादा, दत्तात्रेय वोहि रस स्वादा
वही राम वसिष्ठ मिलि गाई, वही कृष्ण उद्धव समुझाई
वही बात जो जनक दृढ़ाई, देह धरे विदेह कहाई

साखी-कुल मर्यादा खोय के, जीयत मुवा ना होय।
देखत जो नहि देखिया, अदृष्ट कहावै सोय ॥८॥

10101

ramainī #8

tat tvam asī inke updeshā, ī upanishad kahai sandeshā;
ī nischai inke bar bhārī, vāhik varnan kare adhikārī;
param tattwa kā nij parwānā, sankādik nārad shuk mānā;
yajnāvalkya ow janak samvādā, dattātreya wohi ras swādā;
wahī rām vashisht mili gāī, wahī krishna udhow samujhāī;
wahī bāt jo janak driḍhāī, deha dhare videha kahāī.

Sākhī: kul maryādā khoi ke, jīyat muwā na hoi
dekhat jo nahin dekhiyā, adrisht kahāwai soi.

Meaning:

"That Thou Art" is the instruction of the non-dualist. This is the message of the Upanishads.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This is the great faith of the non-dualist. Scholars explained the same thing.
The Supreme Truth is it's own proof. This was accepted by the sons of Brahmā, Nārad and Shuka.
Dialogues of Yajnāvalkya and Janak explained the same Truth.
Dattatreya also tasted the same essence of Truth.
The same subject was sung by Rām and Vashisht. The same subject was explained by Krishna to Udhow.
When Janak strengthened this philosophy in his life he, though in body, rose above body consciousness.

Sākhī: Nobody will attain salvation in his life, without leaving the ego of clan and tradition.
Whatever we cannot see even with effort, we say is unseen (the state of self-realization).

Commentary:

"tat tvam asi" is one of the four Mahāvakyas (supreme statemen contained in the Vedas. This one is found in the Chhandogy Upanishad of the Sāma Veda, and it means: "That Thou Art". It stat unequivocally that Thou (the soul) Art That (Brahman). It states th the divine soul within is the same as the formless God. That is wh it can be stated that the soul is divine, that God dwells in us, that w are created in the "image" of God. It means that God consciousne and our consciousness are inseparable and that we can realize th unity through purity of life and control of all desires and practici meditation. God is then realized inwardly. This is the philosophy non-dualism or the Advaita Vedanta School of Philosophy. Gu

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kabīr lists a number of great personalities mentioned in various scriptures, who had realized the supreme identity between the soul and God. The same can be realized today, in what is called Self-Realization or God- Realization. But there is a pre-condition as mentioned in his Sakhī. That pre-condition is that one must have to give up ego of clan and tradition, which means identification with any clan or tradition, or a religious order or philosophical system, etc. By accepting any of these systems one confines the soul which is by nature eternal and free. Any confinement thus, into a system of dogmas, creeds, and beliefs, is done by one's own spiritual short-sightedness. The mind must be ever free from all limitations, dogmas, creeds, rituals and philosophies before it can realize that which is eternally free from all these encumbrances. That state of Self-Realization is unseen, but can be experienced only internally.

रमैनी-९

बाँधे अष्ट कष्ट नौ सूता, यम बाँधे अंजनी के पूता
यम के बाहन बाँधे जनी, बाँधे सृष्टि कहाँ लौं गनी
बाँधेउ देव तैंतीस करोरी, सँवरत लोह बन्द गौ तोरी
राजा सँवरे तुरिया चढ़ी, पन्थी सँवरे नाम ले बढ़ी
अर्थ बिहूना सँवरे नारी, परजा सँवरे पुहुमी झारी

साखी-बन्दि मनावै ते फल पावै, बन्दि दिया सो देय।
कहैं कबीर सो ऊबरै, निसुबासर नामहि लेय।।९।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #9

bāndhe asht kasht now sūtā, yam bāndhe anjani ke pūtā;
yam ke bāhan bāndhe janī, bāndhe shrishti kahān lown gan
bāndheu dev teintis karorī, sambarat loha band gow torī;
rājā sambare turiyā chaḍhi, panthi sambare nām le baḍhi
arth bihūnā sambare nārī, prajā sambare puhumī jhārī.

Sākhī: bandi manāwai te phal pāwai, bandi diyā so dei;
kahein kabīr so ubarai, nisubāsar nāmahi lei.

Meaning:

Māyā has bound the soul with eight sufferings and nine threads. Sh
has bound Yama and her own sons (humans).
Māyā has bound the bearers of Yama (animals of conveyance) and a
of creation. How much can one count?
Māyā has bound three hundred and thirty million Devas (gods), but t
worship of God iron shackles are broken.
By worshipping God the Rāja Yogī attains *turiyā* (super-conscio
state). The traveller worships God on his journey.
The lady worships god without knowing the meaning. The comm
people all over the world worship God, but without meaning.

Sākhī: One desiring the fruits of actions becomes the victim of bondage.
Kabīr says that he who utters the name of God night and d
will obtain liberation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ramainis

Commentary:

In this ramainī Guru Kabīr speaks of the power of Māyā over all beings, including humans, gods and goddesses, angels, Yama (the God of death), and animals - in fact all of creation. Māyā is the "grand illusion" or "veil" which prevents us from seeing God manifest in the world. If we can remove Māyā or the veil of illusion from our consciousness, then we will be able to realize God.

The eight sufferings are: ignorance, ego, attachment, aversion, fear of death, and the three gunas(qualities) which are inherent in all of us. The nine threads are the five sense organs, plus the mind, intellect, consciousness and ego. All of these manifest in us because of the power of Māyā which has operated from the beginning of creation, in order to allow differentiation into various forms of living beings - in other words, for God to be projected into the various forms of His own creation. Guru Kabīr states, though, that by remembering and worshipping God, that even iron shackles can be removed. The Rāja Yogī, by control of his mind and entering meditation, reached the super-conscious state. He states that even travellers recite the name of God on their journeys, but they do not realize Him. People all over the world are engaged in reciting and worshipping God, but often do not realize God because of the veil of Māyā clouding their spiritual consciousness.

In the sakhī Guru Kabīr explains that the desire for the fruits of one's actions is the cause of bondage. Desire is born out of Māyā and keeps us trapped into this wheel of birth and death. He tells us, though, that there is a way of overcoming Māyā, and that is, by uttering the Name of God at all times, that is, by living in the Consciousness of God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-१०

राही लै पिपराही बही, करगी आवत काहु न कही
आयी करगी भौ अजगूता, जन्म-जन्म यम पहिरे बूता
बूता पहिरि यम कीन्ह समाना, तीन लोक में कीन्ह पयाना
बाँधेउ ब्रह्मा विष्णु महेसू, सुर नर मुनि औ बाँधु गणेसू
बाँधे पवन पावक औ नीरू, चाँद सूर्य बाँधेउ दोउ बीरू
साँच मन्त्र बाँधे सब झारी, अमृत वस्तु न जानै नारी

साखी-अमृत वस्तु जानै नही, मगन भया सब लोय।
कहहिं कबीर कामों नही, जीवहि मरन न होय।।१०।।

ramainī #10

rāhī lai piparāhī bahī, kargī āwat kāhu na kahī;
āyī kargī bhow ajgūtā, janam janam yam pahire būtā;
būtā pahiri yam kīnha samānā, tīn lok mė kīnh payānā;
bāndheu brahmā vishnu, maheshū,
sur nar muni ow bāndhu ganeshū;
bāndhe pavan pāwak ow nīrū,
chānd surya bāndheu dowu bīrū;
sānch mantra bāndhe sab jhārī, amrit vastu na jānai nārī;

Sākhī: amrit bastu jānai nahī, magan bhayā sab loi;
kahahin kabīr kāmon nahi, jīwahi maran na hoi.

Meaning:

The traveller (soul) sheltering under the banyan tree (world) washed away; no one told him of the coming flood (māyā).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

When the flood came, the world was deceived; life after life Yama (God of death) wears this power.
Wearing this power Yama enters the three worlds.
He ensnared Brahmā, Vishnu, Shiva, Gods, men, munis and Ganesha.
He has bound air, fire, water and the brave sun and moon.
People, thinking the mantras to be true, bound themselves in their recitation. The ignorant people do not know the Eternal Soul (God).

Sākhī: No one understands the Immortal God, and all the world are absorbed in worldly pleasures.
Guru Kabīr says that he who is free of desires will not be subject to birth and death.

Commentary:

Guru Kabīr keeps hammering into us the temporary and illusory nature of the material world which cannot give us eternal peace, joy and happiness. He tells us that coming into this world, we are preoccupied with material pursuits believing that these are the main purpose of life, but in the end we find that they are not the means of liberation. He likens the soul to a traveller coming into the world, and the banyan tree as all the material pursuits in this life. While people are thus engaged in their material life, they become fascinated by it, and in the end are cheated, because death inevitably comes to all, and without devotion to, and knowledge of, God people do not attain salvation. The whole material manifestation is an illusion, perpetrated by māyā. We must look behind māyā, or the material manifestations to find God, the Divine Being who is ever present everywhere. Guru Kabīr states that the various Gods, men, holy people, angels,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

etc., were caught up in this noose of māyā. Even the natural element the sun, the moon and other planets and stars are all bound by māy because it is by her power that they became differentiated into the various forms. People are generally ignorant of the reality of God the basis of all material manifestations. Even if they theoretical know this, it does not form a basis for transcendental knowledg People are thus preoccupied with reciting various mantras and wi various rites and rituals, but they do not obtain the secret knowled of God.

In the sākhī Guru Kabīr summarizes that people are absorbed worldly pleasures and do not know God. He outlines the method obtaining liberation. We have to free ourselves from all materi desires which keep us bound to the worldly plain of existenc Freedom from desires gives freedom to the soul. One who has bee able to conquer his desires, and have knowledge of the Reality manifesting in life, will be free from birth and death because he wi be free from the effects of karma.

रमैनी-११

आँधरि गुष्टि सृष्टि भई बौरी, तीन लोक में लागि ठगौरी
ब्रह्मा ठगो नाग कहँ जाई, देवता सहित ठगो त्रिपुरारी
राज ठगौरी विष्णु पर परी, चौदह भुवन केर चौधरी
आदिअन्त जाकी जलकन जानी, ताकी डर तुम काहेक मानी
वै उतंग तुम जाति पतंगा, यम घर कियेउ जीव को संगा
नीम कीट जस नीम पियारा, विष को अमृत कहत गँवारा
विष के संग कौन गुण होई, किंचित लाभ मूल गौ खोई

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विष अमृत गौ एकै सानी, जिन जानी तिन विष कै मानी
काह भये नर सुध बेसुझा, बिन परिचय जग बूड़न बूझा
मति के हीन कौन गुन कहई, लालच लागी आसा रहई

साखी-मूवा है मरि जाहुगे, मुये कि बाजी ढोल।
सपन सनेही जग भया, सहिदानी रहिगौ बोल ।।११।।

ramainī #11

āndhari gushti shrishti bhaī bowrī, tīn lok me lāgi thagowrī;
brahmā thagow nāg kaha jāī, devatā sahit thago tripurārī;
rāj-thagowri vishnu par parī,
chowdah bhuwan ker chowdharī;
ādi ant jākī jalkan jānī, tākī dar tum kāhe ka mānī;
wai utanga tum jāti patangā, yamghar kiyawu jīw ko sangā;
nīm kīt jas nīm piyārā, vish ko amrit kahat gawārā;
vish ke sang kown gun hoī, kinchit lābh mūl gow khoī;
vish amrit gow ekai sānī, jin jānī tin vish kai mānī;
kāhh bhaye nar sudh besujhā, bin parichai jag buḍan būjhā;
mati ke hīn kawan gun kahaī, lālach lāgī āsā rahaī;

Sākhī: muwā hai mari jahuge, muye ki bajī dhol;
sapan sanehī jag bhayā, sahidānī rahi gow bol.

Meaning:

Like a meeting of blind people, this world has gone mad. Māyā has cheated the three worlds;
Brahmā himself is cheated; how can Nāga escape? Shiva, along with the gods, is cheated;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Māyā has cheated Vishnu - the leader of the three worlds. She h
cheated the leaders of the fourteen worlds;
Why do you fear that of whom you know not even the reflection of t
beginning and the end?
Why do you kill yourself like a moth in the flame of desires and ke
company with Yama, the god of death?
Just as the *nīm* worm relishes the bitter *nīm* juice, just so the fooli
people accept poison as nectar.
What benefit can one get with the poison of passions? For a small ga
he loses his capital.
If poison and nectar are mixed together, the wise person will know th
the mixture remains poisonous.
If man has no intelligence, what is the use of his manhood? Bei
foolish he unwittingly drowns in this world.
Those devoid of intellect, what quality can we say they have? Th
are caught up in false greed and hopes.

Sākhī: Many have died; you also will die. The drum of death is
being beaten.
The world has fallen in love with a dream. Only sayings
the wise will remain.

Commentary:

Guru Kabīr uses this ramainī to instruct us of the great power of Mā
which has ensnared all beings in the world. Māyā is the "gra
illusion" which makes us see only differences between us and all oth
beings, and veils from our view the Divinity which is the sa
everywhere in all beings. He says that even the Gods -Brahm

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vishnu, and Shiva have been deceived by Māyā, as are the demi-gods who rule over the various astral and sub-astral worlds. These are well known by reading their stories in the Purānas. He instructs us that we must not be like the moth that flies to it's death in the flames. The flames here are the passions and desires which seem to hold such a great sway over us. The more we become subject to passions, the more we are courting death, thus he says we are keeping company with Yama. He compares us to the *nīm* worm which relishes the bitter *nīm* juice. Just so we appear to relish the various desires and passions not realizing that they are "bitter" for us. He tells us that if passions and pleasures are mixed together we must have the discriminative intellect to realize that the mixture remains poisonous for us, because it will continue to create karmas for us which we have to repay sooner or later. He warns us not to be devoid of intellect and be attached to the false greeds and hopes of this world, or else we relinquish our status as human, created by God, with an intellect. He tells us that we really do not know Māyā thus we should have no fear of her. We should fearlessly follow the teachings of the saints which lead to salvation, and not to remain in love with a dream which is the power of Māyā manifesting in the material world.

रमैनी-१२

माटिक कोट पषाण को ताला, सोइक बन सोई रखवाला
सो बन देखत जीव डेराना, ब्राह्मण वैष्णव एकै जाना
ज्यों किसान किसानी करई, उपजे खेत बीज नहिं परई
छाड़ि देहु नर झेलिक झेला, बूड़े दोउ गुरू औ चेला
तीसर बूड़े पारथ भाई, जिन बन डाहो दवाँ लगाई
भूँकि-भूँकि कूकुर मरि गयऊ, काज न एक सियार से भयऊ

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

साखी-मूस बिलाई एक संग, कहु कैसे रहि जाय।
अचरज एक देखो हो संतो, हस्ती सिंहहि खाय ।।१२।।

ramainī #12

mātik kot pashān ko tālā, soik ban soi rakhwālā;
so ban dekhat jīw derānā, brāhman vaishnav ekai jānā;
jyon kisān kisānī karaī, upje khet bīj nahin paraī;
chhaḍi dehu nar jhelik jhelā, buḍe dowu gurū ow chelā;
tīsar buḍe pārath bhāī, jin ban dāho dawān lagāī;
bhūnki bhūnki kūkur mar gayawu,
kāj na ek siyār se bhayawu.

sākhī: mūs bilāyī ek sangh, kahu kaise rahi jāi;
achraj ek dekho ho santo, hastī singhahi khāi.

Meaning:

This body is a fort of clay, secured with a lock (mind) of stone. The fort is in the jungle of doubts, and doubt is its keeper.
Seeing the doubts, the soul is sorely afraid. The brāhmins a vaishnavas are trapped in the same doubts.
Just as the farmer tends his fields, just so the farm of doubts exist, flourishes without seed.
Oh man, give up the pulling and pushing (arguments indicat doubt). Because of doubt, both the guru and the disciple drown. The third to drown is the hunter who sets fire to the jungle to drive the animals.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The dog has died of barking, and the jackal could not accomplish his task.

Sākhī: The rat and the cat are placed together; tell me, how can they remain together?
Oh saints! I see such a marvel that the elephant is eating up the lion.

Commentary:

In this ramainī Guru Kabīr tells us that we become victims of doubt if we do not have a clear perception of the spiritual path to God realization. We have this body, which can function only by the dictates of the mind. The mind, however, is full of ignorance when it comes to the subject of a true spiritual life. Doubts are fed to us from all around, by people who, themselves, have not realized God, and are thus not able to give us the true teachings. Thus Guru Kabīr says that doubts spring up, just as the carefully tended field of the farmer springs up in abundance. None is actually spared of these doubts, whether he is a Brāhmin, a Vaishnav, or any other caste. He advises us to give up argumentations and seek to know God, who dwells within. There are many false gurus who, along with their disciples, drown in this world of materialism and bondage. Guru Kabīr likens the leader of the false gurus to the hunter who sets fire to the jungle in order to drive out the animals to be captured. Just so, the false gurus put the fire of doubts in the minds of the people. The dog here represents the ignorant person who gives endless talks, but dies without God realization. Similarly, the jackal represents the cunning person, who in his cunningness thinks that he knows God, yet he has

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

only fooled himself. In the sakhī, Guru Kabīr refers to the rat as ignorant person, and the cat as māyā. Just as the rat and the cat can stay together, since the cat will eat the rat, just so, māyā destroys ignorant person. The marvel which he describes about the eleph eating the lion, refers to the mind full of doubts, figuratively destr ing the soul. In essence, Guru Kabīr teaches us to get rid of doubts seeking the truth, so that we may not be fooled by māyā (illusion), rise to spiritual illumination and salvation.

रमैनी-१३

नहि परतीत जो यह संसारा, दर्ब की चोट कठिन कै मारा
सो तो शेषो जाइ लुकाई, काहू के परतीत न आई
चले लोग सब मूल गमाई, यम की बाढ़ि काटि नहिं जाई
आजु काज जो काल अकाजा, चले लादि दिगन्तर राजा
सहज बेचारे मूल गमाई, लाभ ते हानि होय रे भाई
ओछी मति चन्द्रमा गौ अथई, त्रिकुटी संगम स्वामी बसई
तबही विष्णु कहा समुझाई, मैथुन अष्ट तुम जीतहु जाई
तब सनकादिक तत्त्व विचारा, जैसे रंक परा धन पारा
भौ मर्याद बहुत सुख लागा, यहि लेखे सब संशय भागा
देखत उतपति लागु न बारा, एक मरै एक करै विचारा
मुये गये की काहु न कही, झूँठी आस लागि जग रही

साखी-जरत जरत ते बाँचहु, काहु न कीन्ह गोहार।
विष विषया के खायहू, रात-दिवस मिलि झार ।।१३।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #13

nahi partīt jo yaha sansārā, darb ke chot kathin kai mārā;
so toh shesho jāi lukāī, kāhū ke partīt na āī;
chale log sab mūl gamāī, yam kī bāḍhi kāti nahin jāī;
āju kāj jo kal akājā, chale lādi digantar rājā;
sahaj bichāre mūl gamāyī, lābh te hāni hoi re bhāī;
ochhī mati chandramā gow athaī,
trikutī sangam swāmī basaī;
tabahī vishnu kahā samujhāī, maithun ashth tum jītahu jāī;
tab sankādik tattwa bichārā, jaise rank parā dhan pāyā;
bhow maryād bahut sukh lāgā, yehi lekhe sab sanshai bhāgā;
dekhat utpati lāgu na bārā, ek marai ek karai bichārā;
muye gaye kī kāhu na kahī, jhūthi as lāgi jag rahī;

Sākhī: jarat jarat te bānchahu, kāhu na kīnhh gohār
vish vishyā ke khāyahū, rāt diwas mili jhār

Meaning:

The world does not believe my word because their pride has severely injured them;
Because of pride people lost everything. They did not believe in the troubles caused by pride;
They all left this world losing their capital (soul); they could not escape Yama's flood of troubles.
Today (in the human life) you can fulfill your destiny, but not tomorrow; one who is king today leaves the world loaded with karmas;
The foolish person, thinking of more wealth, loses his capital (soul);

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

instead of gain he suffers loss.
Because of evil thinking man loses the moon (intellect); the mas
resides at the *trikutī* (third eye).
Therefore Vishnu advises to conquer the desire for the eight kinds
sex (eight types of sexual gratification).
Then Sankādik thought upon that philosophy and were happy, just
a poor man who finds great wealth on a path.
The rishis followed the discipline of *brahmcharya* and becam
immensely happy, and all their doubts vanished.
One sees birth and death and thinks upon them but does not follow
proper way.
None of the dead returns to tell his story; this world is attached t
false hope.

Sākhī: You can be saved from the fire of the mother's womb. W
don't you call out to God?
You eat the poison of worldly desires and day and night a
of you burn in fire.

Commentary:

Guru Kabīr always points out to us our short comings which prev
us from leading a pure spiritual life. In this ramaini he speaks of pr
which has inflicted a severe wound on us. Pride depends on egoi
which, in turn, creates a sense of self which is separate from G
Since God is not separate from anyone, and He is, in the final analy
the animating and motive force in all beings, we cannot be on a t
spiritual path as long as we live with a sense of ego and pride. Ego
thus one of the greatest stumbling blocks in a spiritual life. It is t

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that pride has severely wounded us. By thus not being on a true spiritual path because of pride we are creating bondage for our soul. The soul needs liberation and not bondage. Thus, in this materialistic life full of pride, we are, figuratively, losing our soul. The end result is that we face Yama, the god of death, with the soul still in bondage, and thus subject to rebirth so that it may reap its rewards and punishments without attaining liberation. Guru Kabīr states that it is only in this life that we can live righteously in thought, word, and deed in order to obtain salvation. We cannot do it in death. Even the king living a life of pride will have to return to this world because of his karmas.

Guru Kabīr states that evil thinking results in the loss of our intellect. The moon is mythologically thought to be the god of wisdom, and the soul is inherently wise, but evil thinking results in the loss of this innate wisdom. Thus one who wishes spiritual progress must control his various passions. Here he mentions lust for sex which is enjoyed in eight ways using the various organs of sense and action. When the rishīs (apostles of wisdom) followed Lord Vishnu's advice and controlled sense gratifications, they became very happy because the happiness they got from their inner being surpassed any happiness they could obtain by satisfying the senses. Guru Kabīr states that although we see birth and death and we think upon their significance, we do not live the spiritual life in order to obtain liberation. And if we do not obtain liberation we have to be reborn. Thus he talks of the fire of the mother's womb. We are born again and we eat the poison of the worldly desires and we continue to repeat this cycle over and over. If we truly call on God, we would obtain salvation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-१४

बड़ सो पापी आहि गुमानी, पाखण्ड रूप छलेउ नर जानी
वामन रूप छलेउ बलि राजा, ब्राह्मण कीन्ह कौन को काजा
ब्राह्मण ही सब कीन्हीं चोरी, ब्राह्मण ही को लागल खोरी
ब्राह्मण कीन्हो वेद पुराना, कैसेहु कै मोहि मानुष जाना
एक से ब्रह्मै पंथ चलाया, एक से हंस गोपालहिं गाया
एक से शम्भू पंथ चलाया, एक से भूत-प्रेत मन लाया
एक से पूजा जैनि विचारा, एक से निहुरि निमाज गुजारा
कोई काहू का हटा न माना, झूठा खसम कबीरन जाना
तन मन भजि रहु मोरे भक्ता, सत्य कबीर सत्य है वक्ता
आपुहि देव आपु है पाँती, आपुहि कुल आपुहि है जाती
सर्व भूत संसार निवासी, आपुहि खसम आपु सुखवासी
कहइत मोहि भयल युग चारी, काके आगे कहौं पुकारी

साखी-साँचहि कोई न माने, झूठहि के संग जाय।
झूठहि झूठा मिलि रहा, अहमक खेहा खाय ।।१४।।

ramainī #14

baḍ so pāpī āhi gumānī, pākhand rūp chhaleu nar jānī;
vāman rūp chhaleu bali rājā, brāhman kīnh kown ko kāj
brahmanhī sab kīnhīn chori, brāhmanhī ko lāgat khorī;
brāhman kīnho ved purānā, kaisehu kai mohi mānush jā
ek se brahmai panth chalāyā, ek se hans gopālahin gāy
ek se shambhū panth chalāyā, ek se bhūt pret man lāyā;
ek se pūjā jaini bichārā, ek se nihuri nimāz gujārā;
koī kāhū kā hatā na mānā, jhūthā khasam kabīr na jānā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tan man bhaji rahu more bhaktā, satya kabīr satya hai vactā;
āpuhi deva apuhi hai pānti, āpuhi kul āphu hai jātī;
sarv bhūt sansār newāsī, āpuhi khasam āpu sukhbāsī;
kahat mohi bhyal yug chārī, kāke āge kahow pukārī.

Sākhī: sānchahi koī na māne, jhūthahi ke sang jāi;
jhūthahi jhūtha mili rahā, ahamak khehā khāi.

Meaning:

This pride is a great sinner; it hypocritically cheated mankind;
Lord Vishnu, becoming a dwarf, cheated King Bali; to whom did Brāhmin do any good?
The Brāhmins have deceived the people, and they are to be blamed.
Brāhmins interpreted the Vedas and Purānas (according to their own motives) so that people will bestow honour on them.
Brahmā started a path of rituals, and Vishnu sang of the path of devotion.
Shiva the path of yoga, and another started the worship of ghosts and spirits.
The Jains started one type of worship. And the Muslims started another form as *nimāz* - bowing and praying towards Mecca.
No one accepted the instructions of the others. Kabīr does not accept a false master.
O my devotees! With body and mind sing Kabīr is Truth and the Speaker of Truth.
He (God) is Himself God and Himself the Offering; He is Himself the Clan and the Caste.
He Himself resides in all beings in the world. He is Himself the Master

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and the Abode of Bliss.
I have been saying this for four *yugas*; to whom should I shout t
message?

Sākhī: No one accepts the truth; all follow the liars;
The liar gets together with the liar and the foolish people
the dust.

Commentary:

Although Guru Kabīr appears to be critical of the Brāhmins, he is
fact pointing out the lack of religious unity among the people of t
world. When God is one and He is in fact all manifestations, then wh
need was there for people to start various religions. If the founders
religions knew the Real Truth - the Absolute - then they would n
have created various religions. Because of pride, however, each f
that he had the answer to the Absolute and thus started a religion. H
thus states that no one accepted the instructions of the others.

Referring specifically to India, it is necessary to understand th
priestcraft held sway over the religious life of the people. The prie
who were the Brāhmins laid great stress on the studying of the Ved
and the Purānas and other scriptures, but did not delve into themselv
to find the Reality of which Guru Kabīr is speaking. They were th
not enlightened, nor could they enlighten others. All of them beg
to follow the exoteric form of the religion, being satisfied with readi
the scriptures, praying, going to church, offering alms, maki
pilgrimages, etc. The people thus become preoccupied with the
external observances of religion to the end of their days, and they

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

not obtain salvation. Guru Kabīr is saying that if they followed the esoteric teaching, and realize that God is Himself the Universal, Omnipotent, and Omniscient Being, and that He is Himself the Devotee and the Offering, and He is Himself the Clan and the Caste of all; that God is Himself the manifestation of all beings in the whole universe, and that He dwelt within, then the people could have been truly enlightened. He always stressed the necessity of seeking and knowing Truth, of knowing God, and not to settle for less. He thus said almost in resignation: "to whom should I shout this teaching?"

In this sākhī he summarizes that people do not accept the Truth. They are more enchanted by the "liars" who keep on deceiving them. The foolish people remain unrealized and die without knowing God.

रमैनी-१५

वोनई बदरिया परिगौ संझा, अगुवा भूले बन खंड मंझा
पिय अन्ते धनि अन्ते रहई, चौपरि कामरि माथे गहई

साखी-फुलवा भार न ले सकै, कहै सखियन सों रोय।
ज्यों-ज्यों भीजै कामरी, त्यों-त्यों भारी होय।।१५।।

ramainī #15

wo naī badariyā parigow sanjhā,
aguwā bhūle ban khand manjhā;
piya ante dhani ante rahaī, chowpari kāmari māthe gahaī.

Sākhī: phulwā bhār na le sakai, kahai sakhiyan son roi,
jyon jyon bhījai kāmarī, tyon tyon bhāri hoi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

Those new clods have gathered and it has become evening ; the lead lost his way in the jungle.
The husband is somewhere and the wife somewhere else; she plac the folded blanket on her head.

Sākhī: When she was decorated with flowers by her friends she cried out to them that she could not bear the weight;
Now as the blanket got wetter and wetter, it became heavi and heavier on her head.

Commentary:

This is the shortest ramainī in the Bījak and, as usual, Guru Kabīr h packed it with metaphysical meaning. This is based on a story which a king was under threat by an opposing army. He secretly se his son and daughter-in-law through a hidden passage to obtain he from the prince's father-in-law. He sent a guide to show them the w through the forest. After arriving in the forest the wife became thirs and asked her husband for water. He sent the guide for water and got lost. He then went himself in search for water and lost his w also. In the meanwhile it started to rain, and the blanket which w folded in four and on which she was sitting, she placed on top of h head to keep herself dry. It became dark and, as the rain fell, t blanket got wet and became heavier and heavier. In the palace s complained of the weight of the flowers with which her frien decorated her, but now she has to bear the weight of the blanket. Gu Kabīr, with his usual vivid imagination, used this story to mak

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

comment on our condition in the world. The clouds are doubts and the night is ignorance; the four-folded blanket is our actions; the rain symbolizes desires; the wife is the soul and the husband is God. The leader is Brahmā and the jungle is māyā (illusion).

In this life we are under the influence of the clouds of doubts and the night of ignorance. The leaders, who are the priests, are themselves lost in the jungle of māyā in this world. They have not attained God Realization, the goal which they are seeking. People, goaded on by desires, are occupied in various activities which, like a heavy wet blanket, keep weighing them down in this material world. The soul, separate from God, longs for union with Him, just as the wife in the jungle longs for her husband to return. She, in her ignorance, thought he was lost, just as we do not realize the presence of God.

रमैनी- १६

चलत-चलतअति चरण पिराना, हारि परे तहाँ अति रिसयाना
गण गन्धर्व मुनि अन्त न पाया, हरि अलोप जग धन्धे लाया
गहनी बन्धन बाण न सूझा, थाकि परे तहाँ किछउ न बूझा
भूलि परे जिय अधिक डेराई, रजनी अन्ध कूप होय आई
माया मोह उहाँ भरपूरी, दादुर दामिनी पवन अपूरी
बरसैं तपै अखण्डित धारा, रैनि भयावनि कछु न अधारा

साखी-सबै लोग जहँड़ाइया, अन्धा सबै भुलान।
कहा कोई ना माने, सब एकै माहि समान ।।१६।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #16

chalat chalat ati charan pirānā, hāri pare tahā ati risyānā
gan gandharv muni ant na pāyā, hari alop jag dhandhe lāyā
gahani bandhan bān na sūjhā,
thāki pare tahān kichhau na būjhā;
bhūli pare jiya adhik derāī, rajanī andh kūp hoi āī;
māyā moha uhān bharpūrī, dādur dāmini pawan apūrī;
barsein tapai akhandit dhārā,
raini bhayāvani kachhu na adhārā;

Sākhī: sabai log jahandāiā, andhā sabai bhulān
kahā koi na māne, sab ekai māhi samān.

Meaning:

Walking and walking in search of a false destination, the feet becom very tired and, on not reaching the goal, the walker becomes ver angry;
Ganas (servants of Shiva), gandharv (celestial musicians), muni (philosophers) were unable to fathom the mystery of God; Go remains hidden in the world and keeps the world busy in their work The binder (their own actions) is the bondage but are not visible; the all become tired and could realize nothing.
The night came as a blind well in which the Jīvas fall with great fea Māyā (illusion) and attachment are in full force. Frogs (hope) lightening (greed) and wind (desires) are also in full force there.
Desires rain in an unbroken stream; the night (ignorance) is ver fearful and there is no help for them in that delusion.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sākhī: All the people are deceived and are lost in darkness.
No one obeys my instructions, and all have been caught in the trap of Māyā.

Commentary:

People are searching for God in many ways. Some search for Him in distant pilgrimages; other search for Him in various austerities and fasting, while others search for Him by bathing in the holy rivers. Others search for Him by arduous study of scriptures but, in the end, their "feet" literally become tired. i.e. they have exhausted their search but have not found God. Even those favoured of the Gods such as the servants of Shiva, the celestial musicians and the philosophers were not able to fathom the mystery of God. The mystery of God is that He is with them in their search, and God is in the thing for which they are searching. In other words, God in them becomes the searcher, God in the holy objects becomes the object of their search, and the energy expended by them is also the energy of God. These people, however, do not understand this depth of philosophy and mystery of God, so they go on searching and become tired and frustrated and thus angry. They do not realize that it is their own actions and desires that are the real bondage for them that prevents them from seeing God.

Not having found God, they face the night of ignorance and become full of fear. They fall into this well of ignorance. In this well of ignorance māyā, the great illusion, and attachment along with hope, greed and desire, are in full sway and play havoc with the lives of those caught up in that ignorance. In this state of existence desires reign supreme and keep the mind occupied in all types of pursuits, none of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

which bring peace and illumination to the mind.

In the sākhī, Guru Kabīr observes the state in which people have found themselves as described above. This appears to be the average state of affairs of the majority of mankind. They all want freedom but are seeking in the wrong places. Thus Guru Kabīr says no one obeys his instructions and all have been caught in the trap of Māyā.

रमैनी-१७

जस जिव आपु मिले अस कोई, बहुत धर्म सुख हृदया होई
जासु बात राम की कही, प्रीति न काहू सो निरबही
एकै भाव सकल जग देखी, बाहर परे सो होय विवेकी
विषय मोह के फन्द छुड़ाई, जहाँ जाय तहाँ काट कसाई
अहै कसाई छूरी हाथा, कैसहु आवै काटौं माथा
मानुष बड़ा-बड़ा होय आया, एकै पण्डित सबै पढ़ाया
पढ़ना पढ़ो धरो जनि गोई, नहि तो निश्चय जाहु बिगोई

साखी-सुमिरन करहू राम का, छाँड़हु दुख की आस।
तर ऊपर धै चापि हैं, जस कोल्हू कोटि पचास ।।१७।।

ramainī #17

jas jiv āpu mile as koī, bahut dharm sukh hridayā hoī
jāsu bāt Rām kī kahī, prīti na kāhū so nirbahī
ekai bhāw sakal jag dekhī, bāhar pare so hoi vivekī
vishai moha ke phand chhuḍāī, jahān jāi tahān kāt kasāī
ahai kasāī chhūrī hāthā, kaisahu āwai katown māthā
mānush baḍā baḍā hoi āyā, ekai pandit sabhai paḍhāyā

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

paḍhanā paḍho dharo jani goī, nahi toh nischai jāhu bigoī.

Sākhī: sumiran karahū rām kā, chhāḍahu dukh kī ās,
tar upar dhai chāpi hein, jas kolhū koti pachās.

Meaning:

When a person meets another like himself, he derives immense happiness and righteousness.
But he who who speaks about God is not liked by the others.
One who sees the same condition of the world everywhere, and detaches his mind from it is a wise person.
He is able to get rid of the shackles of passions and attachment, but ignorant people will see *kāl* (the butcher) within ready to slay them wherever they go.
The butcher stands waiting with knife in hand; as soon as one comes he is ready to sever his head.
Man came as the greatest of all forms but he fell into the trap of rituals.
He was taught them by one pandit (Brahmā).
Study your lesson of Self knowledge and do not hide it from others, otherwise you will be lost.

Sākhī: Sing the glories of God and give up the desires for worldly enjoyments,
Otherwise maya will crush you with fifty million millstones on your head.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

When people of similar interests get together they have happiness. I this case Guru kabīr is speaking to Dharm Das who was a gre devotee. He states that if others of similar interests could meet the they will derive happiness and righteousness from such a meetin Gūru Kabīr, however, recognizes that when a devotee speaks of Go he is often not liked by many people. This is so because the majori of people are too attached to the material world and are busy pursuin various types of sense pleasures. They seek immediate pleasure, oft without thought of what will be beneficial for their life later on. Th pleasures, however, are transient. Guru Kabīr thus advises that on should be wise and see that the same condition of material bonda prevails in the whole world and to detach himself by using spiritu discrimination. If he does so, he will remove the bondage of passions and desires that keep him bound in his daily life. Unless person is detached from the worldly life and attached to a Divine lif *Kāl* - the negative power - will figuratively be ready to cut off his hea That means that such a person will be subject to the rounds of rebirth in order to satisfy his desires along with all the accompanying grie and sorrows.

Guru Kabīr states that man is the highest form of life which h evolved, manifesting a high degree of consciousness of God. B what happens to this highly evolved creature? He becomes entangl with the trappings of rituals of various kinds. Brahmā was the fir pandit or brāhmin who taught rituals, but these do not give Se Knowledge. Guru Kabīr advises to master the lesson of Self Know edge which will remove all doubt and give liberation. He states,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

this sākhī, that the devotee must sing the glories of God even if there are many in the world who do not like him. Those who remain entangled with maya will be crushed as if fifty million millstones were crushing him. Thus if a person is not able to rise above maya then he will be similarly crushed by all the worldly passions and desires.

रमैनी-१८

अद्‌बुद पन्थ वरणि नहि जाई, भूले राम भूलि दुनियाई
जो चेतहु तो चेतहु रे भाई, नहिं तो जीव यम लै जाई
शब्द न माने कथै जु ज्ञाना, ताते यम दियो है थाना
संशय सावज बसे शरीरा, तिन खायो अनबेधा हीरा

साखी-संशय सावज शरीर में, संगहिं खेले जुआरि।
ऐसा घायल बापुरा, जीवहिं मारे झारि।।१८।।

ramainī #18

adbud panth varni nahi jāī, bhūle rām bhūli duniyāī.
jo chetahu toh chetahu re bhāī, nahi toh jīw yam le jāī
shabd na māne kathai ju gyānā, tāte jam diyo hai thānā.
sanshai sāwaj base sharīrā, tin khāyo anbedhā hīrā.

Sākhī: sanshai sāwaj sharīr mė, sangahin khele juwāri;
aisā ghāyal bāpurā, jīwahin māre jhāri.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

There are many strange religions, and it is difficult to describe the
Beguiled by māyā, the people have forgotten God.
O my brother! If you wish to awaken, then wake up, or else Yama w
take your life.
Yama has given a refuge to the person who does not know the W
but discusses words of wisdom.
Doubts, as wild animals, are residing in the body, and eat up
precious, flawless diamond.

Sākhī: Doubts, as wild animals, dwell in the body, and gamble with the soul.
They have sorely wounded the poor soul and have killed i

Commentary:

The world has many religions which are divided into many sects a
sub-sects or branches. Each interprets the scriptures according to
own understanding, and they have devised various ways of worshi
ping God, and of practising religious life according to their vario
interpretations of their scriptures. Guru Kabīr calls them stran
because they all profess to worship one God, one Truth. The follow
of each has the same spirit dwelling in them; God resides in
equally, and yet they have caused confusions among themselv
because of the proliferation of various beliefs. As a result they ha
missed the point and have lost sight of God in the process. In oth
words, they have failed to realize the Truth. They remain fooled
māyā (illusion) because they continue to be driven by the vario

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

passions of ego, lust, anger, greed and attachments in the world of materialism.

The soul resides within all beings and it manifests the consciousness of God. People cannot find God anywhere else in the world except in their own selves. Of what use then are the various belief systems and practices which people follow. They cause only misunderstanding and intolerance, and God "fall through the cracks" between them. Without realizing the Truth, they try to discuss words of wisdom with great conviction. No wonder Guru Kabīr exhorts people to wake up. If they do not, they will not find the salvation which they are seeking, but will find death awaiting them. Because they have not realized the Truth, doubts are having a grand time "gambling" with the soul. The soul is divine, eternal and flawless, but the mind of man cannot grasp its reality because it is caught up with doubts perpetrated by all the various religions and their fragmentary branches. Guru Kabīr has used the symbolism of killing the soul figuratively, as the soul cannot be killed. It means that doubts keep the soul in bondage due to spiritual ignorance. When all doubts are removed only then can self realization occur.

रमैनी-१९

अनहद अनुभव की करि आसा, ई विपरीत देखहु तमासा
इहै तमासा देखहु रे भाई, जहँवाँ शून्य तहाँ चलि जाई
शून्यहिं बंछे शून्यहिं गयऊ, हाथा छोड़ि बेहाथा भयऊ
संशय सावज सकल संसारा, काल अहेरी साँझ सकारा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

साखी- सुमिरण करहू राम का, काल गहे हैं केश
ना जानौं कब मारि हैं, क्या घर क्या परदेश ।।१९।।

ramainī # 19

anahad anubhow kī kari āsā, ī viprīt dekhahu re tamāsā;
ihai tamāsā dekhahu re bhāī,
jahanwān shunya tahān chali jāī;
shūnyahi banchhe shūnyahi gayau,
hāthā chhoḍi behāthā bhayau;
sanshai sāwaj sakal sansārā, kāl aheri sānjh sakārā.

Sākhī: sumiran karahu rām kā, kāl gahe hein kesh;
na janown kab māri hein, kyā ghar kyā pardesh.

Meaning:

If one, without a Guru, hopes to experience the Anahad (God), i
untraditional and funny.
O my brother! See this fun. Where there is emptiness, people adva
to that state.
They want the void and enter into the void; giving up what they h
in hand, they become empty-handed.
The whole world is full of doubts which are like wild animals, a
death, the hunter, awaits to stalk the soul from morning to night.

Sākhī: O man! Recite God's name as death holds you by the hai
You do not know when he will slay you, whether at hom
or on foreign land.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

People want to obtain liberation or salvation, but this is not possible until one realizes God within. The word "anahad" means limitless, therefore, it refers to God who is the Infinite Being. It is the spiritual tradition that a disciple should be initiated by his guru and be guided on his spiritual path towards liberation. People who try to follow the path without guidance often fall into various traps and doubts. God realization thus becomes difficult. There are many people who say that they do not need a spiritual guide. Thus, Guru Kabīr states that the practice would appear to an observer as "fun". It is the same as the first grade student who might say that he will graduate from the university without a teacher.

In meditation people try to achieve a state of emptiness or the void i.e. complete stillness of the mind with no thought on any object or idea. But meditation which ends in the void does not give one God realization. God is already in-dwelling in the meditator and is closer even than the breath. God is the very source of life and being. One should realize this in meditation. Without this realization one falls into the traps of many doubts and thus becomes prey to the hunter which is Kāl or death.

Guru Kabīr advises to recite the name of God i.e. always keep God foremost in the mind in every undertaking. Death is lurking right around the corner and can strike one at anytime. One does not know if death will occur at home or in some other place, or whether it will occur in the next moment or some long time in the future. Liberation depends on constantly remembering God as the source of being and personally realizing that the Soul is really God dwelling within.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-२०

अब कहु राम नाम अविनासी, हरि छोड़ि जियरा कतहुँ न जासी
जहाँ जाहु तहाँ होहु पतंगा, अब जनि जरहु समुझि विष संगा
रामनाम लवलायसु लीन्हा, भृङ्गी कीट समुझि मन दीन्हा,
भौ अस गुरुवा दुख के भारी, करु जिय जतन जो देखु विचारी
मन की बात है लहरि विकारा, ते नहि सूझै वार न पारा

साखी-इच्छा करि भवसागर, बोहित राम अधार।
कहैं कबीर हरि शरण गहु, गौ खुर बछ विस्तार ।।२०।।

ramainī #20

ab kahu rām nām avināsī, hari chhoḍi jiarā katahu na ja
jahān jāhu tahān hohu patangā,
ab jani jarahu samujhi vish sangā
rām nām lau lāisu līnha, bhringī kīt samujhi man dīnhā;
bhow as guruā dukh ke bhārī,
karu jiya jatan jo dekhu bichārī;
man kī bāt hai lahari bekārā, te nahi sujhai wār na pārā

Sākhī: ichhā kari bhowsāgar, bohit rām adhār;
kahein kabīr hari sharan gahu, gowkhur bachh bistār;

Meaning:

Now, Oh soul! Recite the Eternal name of God; do not give up
and go elsewhere.
Wherever you go you will suffer as the moth; understand wha

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

poison and don't burn in it.
Fix your love strongly on God's name; understand the nature of the wasp and fix your mind on Him.
This world is weighed down with severe miseries; Oh soul! Realize this and try to overcome it.
The mind is full of worldly desires as the sea is full of waves; man is not able to see their beginning or end.

Sākhī: The world is full of desires as the ocean is full of waves; the refuge of God is like a ship on the ocean.
Kabīr says accept the refuge of God and the worldly expanse will become as small as a calf's hoof.

Commentary:

In this ramainī Guru Kabīr contrasts the pursuit of God on the one hand and pursuit of worldly things on the other. He entreats the devotee not to give up God and pursue the worldly things because he states that the things of the world are like poison which superficially appear to be attractive. People have not obtained bliss by pursuing material gain, fame, pursuit of various leisures, etc.. In the modern world, although there is greater leisure time and much more opportunities for recreation and for other accomplishments, people are generally not any happier in themselves. More and more people are suffering from mental and physical ailments and the various stresses of life which make people anxious, depressed, apathetic, lonely, etc.. Even people who enjoy themselves in various social and cultural activities undergo the above turmoil. However, if a person places his trust in God and makes God the motivating principle of his life, then

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

it follows naturally that his life will become stable and he will en inner peace and bliss.

Guru Kabīr used the example of the moth burning in the flame which it is attracted. Just so people are attracted to the worldly thi but end up paying for it, often painfully, by suffering in one way another. He advises not to burn in the flames of this world or by poison of this material world. He advises to control the mate desires which occupy the mind and make it restless just as the wa of the ocean keep the water restless. When a person attains a spiri life, his desires become less and less as he progresses higher a higher, and reaches a state of indifference to the so-called worl attractions, because he has tasted the joy of inner bliss. With t experience he sees the expanse of the world, with its accompany problems, reduced to insignificance when compared to the Infinity God.

रमैनी-२१

बहुत दुःख है दुख की खानी, तब बचिहो जब रामहि जानी
रामहि जानि युक्ति जो चलई, युक्तिहु ते फन्दा नहिं परई
युक्तिहि युक्ति चला संसारा, निश्चय कहा न मानु हमारा
कनक कामिनी घोर पटोरा, सम्पति बहुत रहै दिन थोरा
थोरी सम्पति गौ बौराई, धर्मराय की खबरि न पाई
देखि त्रास मुख गौ कुम्हिलाई, अमृत धोखे गौ विष खाई

साखी- मैं सरिजौं मैं मारौं, मैं जारौं मैं खाँव।
जल थल मैं ही रमि रहौं, मोर निरंजन नाँव ।।२१।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

ramainī #21

bahut dukh hai dukh kī khanī, tab bachiho jab rāmahi jānī;
rāmahin jāni yukti jo chalaī, yuktihu te phanda nahin paraī;
yuktihi yukti chalā sansārā, nishchai kahā na manu hamārā;
kanak kāmani ghor patorā, sampati bahut rahai din thorā;
thorī sampati gow bowrāī, dharamrai ki khabari na pāī;
dekhi trās mukh gow kumhilāī, amrit dhokhe gow vish khāī.

Sākhī: mein sirjown mein marown, mein jarown mein khāwn;
jal thal mein hi rami rahown, mor niranjan nāwn.

Meaning:

There are many sufferings. The world is a mine of sufferings. You will be saved only when you know God.
Knowing God, if you follow the Satguru's teachings, then you will not fall into other traps.
But man flits about from one method to another. Although I spoke with emphasis, no one heeded my words.
People became involved with money, women, house and clothes. There is much wealth but life is short for enjoying them.
Man's folly is that he gets intoxicated with his small amount of wealth and pays no attention to yama.
Seeing the suffering inflicted by yama their faces wilt. They swallow the poison of the world mistaking it for nectar.

Sākhī: I create, I destroy, I burn and I devour;
I pervade the water and the earth, and my name is Niranjan.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

Religions of the world have followers because there are suffering the world. Religions endeavour to teach people a path of life wh alleviates suffering and give them an understanding of God. Peo however, do not pay attention to the spiritual injunctions given their spiritual teachers, or by the scriptures. They are fickle-mind and they flit about from one method to another method in an effor find solace for their troubled soul. God has spoken with empha through his saints but people generally do not follow the way of saints. Instead, they are attracted to the worldly things, such wealth, women, horse, clothing and other things, for indulgence their senses. Life, however, is very short, and they have to leave their material things behind. Being attracted by the things of world, man rarely pays attention to approaching death. When dea however, is close at hand, his face wilts with fear and with thought t he will not be any more. In life they did not accept the nectar of Go words, but instead swallowed the poison of worldly attractions.

In the sākhī (God is speaking) God states that he creates, destro burns and devours. He pervades everywhere. In order to understa this sakhi it is necessary to understand that God is omnipresent a dwells everywhere in the universe at the same time. He is, thus, Power which does everything in the universe and He does whate man says that he does. It is not man who does anything but God d everything through man. Man is only the agent and God is the mot power which enables man to do anything.

In this ramainī Guru Kabīr speaks on behalf of God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

रमैनी-२२

अलख निरंजन लखै न कोई, जेहि बन्धे बन्धा सब लोई
जेहि झूठे सब बाँधु अयाना, झूठा बचन साँच कै माना
धन्दा बन्दा कीन्ह व्यवहारा, कर्म विवर्जित बसै निन्यारा
षट आश्रम षट दर्शन कीन्हा, षटरस बास षटै वस्तु चीन्हा
चारि वृक्ष छौ शाख बखानी, विद्या अगणित गनै न जानी
औरों आगम करै विचारा, ते नहि सूझै वार न पारा
जप तीरथ व्रत कीजै पूजा, दान पुण्य कीजै बहु दूजा

साखी-मन्दिर तो है नेह का, मति कोई पैठे धाय।
जो कोइ पैठे धाय के, बिन सिर सेति जाय ।।२२।।

ramainī #22

alakh niranjan lakhai na koī, jehi bandhe bandhā sab loī;
jehi jhūthe sab bāndhu ayānā, jhūthā bachan sānch kai mānā;
dhandā bandā kīnh vyowhārā, karm vivarjit basai ninyārā;
shat āshram shat darshan kīnhā,
shat ras bās shatai vastu chīnhā;
chāri vriksh chhow shākh bakhānī,
vidyā aganit ganai na jānī;
owron āgam karai vichārā, te nahi sūjhai wār na pārā;
jap tīrath vrat kījai pūjā, dān punya kījai bahu dūjā;

Sākhī: mandir toh hai neha kā, mati koi paithe dhāi;
jo koī paithe dhāi ke, bin sir seti jāi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

Niranjan is invisible and no one sees him, but his bondage has bou everyone;
Whoever is bound by this false bondage is ignorant; he has accep false words to be true.
Those who conducted business became bound by it; those w remained free of karmas lived free from bondage.
They established six āshrams (stages) and six philosophies, a accepted the six tastes, and all of these kept them in bondage.
They talk of the four trees (vedas) and six branches (philosophies) a of countless other forms of knowledge.
They also study the various Purānas, but they are not able to fath the ocean of birth and death.
They observed recitations, pilgrimages, fasting and various forms worship; they gave alms and did noble actions.

Sākhī: This is the temple of love, do not rush to enter it;
Whoever rushes in will first have to surrender his head.

Commentary:

In this ramainī Guru Kabīr talks of the necessity of developing discriminating spiritual intellect, in order to decide what is tru spiritual and what is not. People are caught up in various types activities, whether they are for supporting livelihood or for worsh with the aim of obtaining salvation. They are, nevertheless, on t wrong path until they can realize what is real spiritual life and wha not. Figuratively, Niranjan is the demi-god who keeps all people

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bondage and prevents their progress towards Almighty God. People do not see Niranjan, but nevertheless, they are caught up into the traps he has set. These traps take on the forms of types of *karmas* (work), adorning of various forms of clothing to denote different ranks and castes or religious affiliations. There are various scriptures and philosophies and also the six stages of life called *brahmacharya, ghrihast, vānaprast, sanyās, hans, and paramhans.* People are also pre-occupied with the various tastes of the world, but these serve only to keep them in bondage, because they are not able to free themselves from all these paraphernalia of life and to realize the Eternal God that dwells within them. People are naturally drawn towards performing various kinds of religious observances, reading scriptures, adorning themselves in their particular sect marks, studying of the various scriptures, etc., but they are not able to free themselves from karmic effects. The person who, through spiritual discrimination, is aware of the bondage and what constitutes truth, frees himself from all the bondage and keeps his mind free and enjoys union with God. Guru Kabīr summarizes that God dwells in the temple of love, and no one can rush into it carrying his paraphernalia of worldly bondage with him. Whoever wants to enter that temple must sacrifice his head, i.e. give up his worldly bondage, ego and attachments, and become pure in heart. Only then can he enter the temple of love and unite with God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-२३

अल्प सुख दुःख आदिउ अन्ता, मन भुलान मैगर मैमन्ता
सुख बिसराय मुक्ति कहँ पावै, परिहरि साँच झूँठ निज धावै
अनल ज्योति डाहै एक संगा, नैन नेह जस जरै पतंगा
करहु विचार जो सब दुख जाई, परिहरि झूठा केर सगाई
लालच लागी जन्म सिराई, जरा मरण नियरायल आई

साखी-भरम कै बाँधल ई जग, यहि विधि आवै जाय।
मानुष जनम पायके, नर काहे को जहँड़ाय ।।२३।।

ramainī # 23

alp sukh dukh ādiu antā, man bhulān maigar maimantā;
sukh bisrāi mukti kahan pāwai,
parihari sānch jhūth nij dhāwai;
anal jyoti dāhai ek sangā, nain neha jas jarai patangā;
karahu bichār jo sab dukh jāī, parihari jhūthā ker sagāī;
lālach lāgi janam sirāī, jarā maran niyarāyal āī;

Sākhī: bharam kai bāndhal ī jag, yehi bidhi āwai jāi;
mānush janam pāike, nar kāhe ko jahanḍāi.

Meaning:

From beginning to end there is little happiness but much suffering
The mind, full of ego, is lost just as an intoxicated elephant.
How can man obtain liberation by giving up happiness *(sukh)*? H
gives up truth and runs after falsehood.
Man burns in the fires of three types of suffering, just as the moth, wi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

love in its eyes for the flame, burns in it.
If someone considers this and gives up friendship with falsehood, then all his sufferings will cease.
Because of greed man wastes his life; old age and death are fast approaching

Sākhī: This world is entangled in doubts; in this way man comes and goes;
O man! Obtaining human birth, why do you go astray?

Commentary:

In this ramainī Guru Kabīr instructs us that there is a great deal of suffering in the world. Birth is a suffering, and so is old age and death. During the lifetime there are innumerable sources of suffering and distress. True happiness is rare. This is so, because man does not tap the source of eternal happiness which lies within himself. Instead, he runs after the temporary and vanishing pleasures of the world. These pleasures give momentary happiness which is followed by distress again. There are three types of suffering: 1. those arising within the body, such as mental illnesses, cancers and degenerative diseases 2. those arising from other beings, such as those inflicted by animals and humans 3. those caused by the elements of nature, such as floods, hurricanes, earthquakes, droughts, etc. Man burns in these types of sufferings. Guru Kabīr here compares man to the moth which is attracted to the flame and gets burned in it. Just so people are attracted to the various sense pleasures, and according to their karmas, have to be born again and again and endure all types of sufferings. If they considered the Reality which lies within, and obtained salvation, then

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

there will be only eternal happiness and no suffering. But ma becomes intoxicated with greed for the pleasures of the world an pays no heed to the fact that death is fast approaching. In the end, is too late for him to rectify his ways.

In the sākhī Guru Kabīr says that the world is entangled in doubts because people do not seek the path of Truth. Thus, they have to com into the world repeatedly. On obtaining the human birth, endowe with reason and intellect, why do they go astray like an intoxicate elephant?

रमैनी-२४

चन्द्र चकोर सि बात जनाई, मानुष बुद्धि दीन्ह पलटाई
चारि अवस्था सपने कहई, झूठो फूरो जानत रहई
मिथ्या बात न जानै कोई, यहि विधि सगरे गैल विगोई
आगे दै-दै सबन गमाया, मानुष बुद्धि सपनेहु नहिं पाया
चौंतिस अक्षर से निकले जोई, पाप पुण्य जानेगा सोई

साखी-सोई कहन्ता सोई होउगे, तै निकरि न बाहर आव।
हो हजूर ठाढ़ कहत हौं, धोखे न जन्म गमाव ।।२४।।

ramainī # 24

chandra chakor si bāt janāī, mānush budhi dīnh paltāī;
chāri awasthā sapne kahaī, jhūtho phuro jānat rahaī;
mithyā bāt na jānai koī, yahi vidhi sagare gayal bigoī;
āge dai dai saban gamāyā,
mānush budhi sapnehu nahin pāyā;
chowntis akshar se nikle joī, pāp punya jānegā soī;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sākhī: soī kahantā soī howuge, tai nikari na bāhar āw;
ho hazūr thāḍh kahat hown, dhokhe na janm gamāw.

Meaning:

The truth of the soul and God is explained as the love of the *chakor* for the moon; but the intellect of man turned things around.
The four stages of consciousness are but a dream to them. They understand falsehood to be the truth.
No one knows what is false. In this way all have lost their way.
They lost everything in the false hope of the future; thinking this way, man cannot attain God even in a dream.
He who rises above the thirty-four letters (alphabets) will be able to understand what is sin and what is virtue.

Sākhī: As you speak so you become; why don't you escape from the traps of illusion?
Kabīr says: "Come to me! I am standing here calling you.
Why do you lose your life in falsehood?"

Commentary:

The chakor is a mythological bird which gazes longingly at the moon as if transfixed with great love. The soul similarly has a great yearning for union with God, but man, in his "sophisticated" wisdom has produced all kinds of philosophies, dogmas, creeds, religions and rituals, and have thus confounded themselves, and have strayed from the path of simple Truth. There are four stages of consciousness: waking, dreaming, dreamless sleep and super-consciousness state.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

People generally, do not pay attention to these, but are preoccupi with their material existence. They ought to realize that life is mea for salvation which is, in effect, the realization of the fourth stage consciousness. They have hopes of a better future, but they contin in the same old merry-go-round. They lose sight of the fact that th will reap what they are sowing, according to the Law of Karm Unless people improve themselves day by day in thought, word, a deed, there is no chance of their ever realizing God or obtainin liberation. In order to attain God Realization, people have to r above the alphabets i.e. all the scriptures. The scriptures do not gi God Realization. God resides in the hearts of all people, and tha where He will be found. Guru Kabīr is beckoning to all devotees free themselves from the traps of falsehood and illusion and to co to him. He is genuinely interested in the welfare of humanity. Unl people follow the path of Truth, they would lose the opportunity giv to them, in this precious lifetime, of obtaining God Realization.

रमैनी -२५

चौतिस अक्षर का इहै विशेषा, सहस्रों नाम याहि में देखा
भूल भटक नर फिर घट आया, होत अजान सो सबन गमाया
खोजहि ब्रह्मा विष्णु शिव शक्ति, अनन्त लोक खोजहि बहु भक्ति
खोजहि गण गन्धर्व मुनि देवा, अनन्त लोक खोजहि बहु भेवा

साखी-जती सती सब खोजहीं, मनहि न मानै हारि।
बड़-बड़ जीव न बाँचि है, कहहिं कबीर पुकारी।।२५।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #25

chowtis akshar kā ihai visheshā,
sahasron nām yāhi mė dekhā;
bhūl bhatak nar phir ghat āyā, hot ajān so saban gamāyā;
khojahi brahmā vishnu shiv shakti,
anant lok khojahin bahu bhakti;
khojahi gann gandharv muni devā,
anant lok khojahi bahu bhevā;

Sākhī: jatī satī sab khojahīn, manahin na mānai hāri;
baḍ baḍ jīv na bānchi hai, kahahin kabır pukāri.

Meaning:

The speciality of the thirty-four letters is that thousands of names can be composed from them.
Being lost in these thirty-four letters (scriptures) man is born again; he remains spiritually ignorant and loses everything.
Brahma, Vishnu, Shiva, Shakti all searched for Him; countless people, following countless ways of devotion, searched for Him.
Groups of *gandharvas, munis* and *devas* searched for Him; countless people in many forms searched for Him.

Sākhī: The *jatī* and *satī* searched for Him and do not think that they are defeated;
Guru Kabīr says shouting that the greatest people cannot be saved from the trap of māyā in this way.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

The thirty-four letters compose the alphabet of Hindī. The letters refe to the alphabet of any language, in which all scriptures and language are composed. People spend a great deal of time studying the variou scriptures, thinking that they are actually on the proper path to know God. However, scriptures do not give people God realization, bu people become very knowledgeable in the scriptures yet have no purified their minds, nor have they given up the various passions such as anger, greed and egoism. People follow certain scriptural injunc tions and practice various forms of worship according to their variou denominations, but unless they realize God within themselves, their learning becomes purely academic. The gods Brahmā, Vishnu Shiva, and the goddess Shakti along with the celestial musicians philosophers and countless other people of various sects have been searching for the Omnipotent and Eternal Infinite Lord, but have failed to find Him. They all have been caught in the trap of maya Scriptures and philosophies cannot be made an end in themselves They are only stepping stones which should be used in conjunction with internal and external purity, simplicity, humility, nobility and other divine qualities, in order to reach the goal of God realization

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-२६

आपुहि कर्त्ता भये कुलाला, बहु विधि बासन गढ़ै कुम्हारा
बिधि ने सबै कीन्ह एक ठाऊँ, अनेक जतन के बने कनाऊँ
जठर अग्नि मों दीये प्रजारी, तामहँ आपु भये प्रतिपाली
बहुत जतन कै बाहर आया, तब शिव शक्ति नाम धराया
घर का सुत जो होय अयाना, ताके संग न जाहु सयाना
साँची बात कही मैं अपनी, भया दिवाना और की पुनी
गुप्त प्रगट है एकै दूधा, काको कहिये ब्राह्मण शूद्रा
झूठे गर्ब भूलो मत कोई, हिन्दू तुरुक झूठ कुल दोई

साखी-जिन्ह यह चित्र बनाइया, साँचा सो सूत्रधारि।
कहहिं कबीर ते जन भले, चित्रवन्तहि लेहि निहारि।।२६।।

ramainī #26

āpuhi kartā bhaye kulālā, bahu vidhi bāsan gaḍhai kumhārā;
bidhi ne sabai kīnh ek thāun, anek jatan ke bane kanāun;
jathar agni mon dīye prajārī, tā mahh āpu bhaye pratipālī;
bahut jatan kai bāhar āyā, tab shiv shakti nām dharāyā;
ghar kā sut jo hoi ayānā, tāke sang na jāhu sayānā;
sānchi bāt kahī mein apanī, bhayā diwānā owr kī punī;
gupt pragat hai ekai dūdha, kāko kahiye brāhman sūdra;
jhūthe garb bhūlo mat koī, hindū turuk jhūth kul doī;

Sākhī: jinh yaha chitra banāiya, sāncha so sūtradhāri;
kahahin kabīr te jan bhale, chitrawantahi lehi nihāri.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

Just as a potter, by various means, makes different types of pottery just so Brahmā in creation acted as a potter.
He placed all the beings in one world, and with much effort he named them variously;
He fired them in the fire of the womb and he himself protected them in that process;
The bodies formed with much effort and on coming outside, it is variously named as shiva or shakti (male or female);
If a son in the home is foolish, the others who are wise do not follow him;
I am telling you the truth which I have realized, but you listen to the words of others and become confused;
Those who are unknown, or those who are known to belong to the same caste, who then is to be called Brāhmin or Shūdra;
No one should be fooled by false pride; the clan of both Hindu and Turk are false;

Sākhī: He who made this picture (universe) is the true puppeteer.
Kabīr says those people are fortunate who realize Him.

Commentary:

In this ramainī Guru Kabīr talks about one Creator who has created all living beings and He is thus the Father of all. In the Hindū mythology Brahmā is accepted as the god of creation. Here Guru Kabīr talks of the Creator making various forms of bodies, just as a potter makes various forms of pottery. The potter fires his various pottery in a kiln

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and takes care that they are all done properly. Just so, God takes care of the developing body within the womb when that body is helpless. After birth, however, people are given various names and they are said to be male and female. Having come from the same parent (God) we are all therefore brothers and sisters. Guru Kabīr advises us that we must not be lost in false ego and pride. He has explained the Truth to us, but we often listen to the words of others, who preach of various types of castes and segregations, and we become confused by their teachings, and deviate from the path of Truth. If we all belong to the same "caste" (human), then who can be spoken of as being of a high caste, as the Brahmin, or of a low caste, as the Shūdra. Similarly, who can be called a Hindu and who a Turk (Muslim) when the same God is the Father of both and they are brothers.

In the sākhī Guru Kabīr refers to God, the Absolute, as the puppeteer who holds the strings and controls everything. He is the Controller of Brahmā who is mythologically thought to be the creator. He says that those people are really fortunate who know the Creator of the universe. When we know the Absolute Creator who remains the same for all of us, then how can we be misled by the false pride of our various religious distinctions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-२७

ब्रह्मा को दीन्हों ब्रह्मण्डा, सप्त दीप पुहुमि नौ खंडा
सत्य-सत्य कहि विष्णु दृढ़ाई, तीन लोक मा राखिन जाई
लिङ्ग रूप तब शंकर कीन्हा, धरती कीलि रसातल दीन्हा
तब अष्टंगी रची कुमारी, तीनि लोक मोहा सब झारी
दुतिया नाम पार्वती भयऊ, तप कर्ते शंकर कहँ दियऊ
एकै पुरुष एक है नारी, ताते रची खानि भौ चारी
सर्मन बर्मन देव रु दासा, रज सत तम गुण धरति अकासा

साखी-एक अण्ड ओंकार ते, सब जग भया पसार।
कहहिं कबीर सब नारि राम की, अविचलपुरुष, भर्तार ।।२७।।

ramainī 27

brahmā ko dīnho brahmandā, sapt dīp puhumi now khand
satya satya kahi vishnu dridhāī, tīn lok mā rākhin jāī;
linga rūp tab shankar kīnhā, dhartī kīli rasātal dīnhā;
tab ashtangī rachī kumārī, tīni lok mohā sab jhārī;
dutiyā nām pārvatī bhiyau, tap karte shankar kaha diyau;
ekai purush ek hai nārī, tāte rachi khāni bhow chārī;
sarman barman dev ru dāsā, raj sat tam gun dharti akāsā

Sākhī: ek and onkār te, sab jag bhayā pasār;
kahahin kabīr sab nāri rām ki, avichal purush bhartār.

Meaning:

God gave Brahmā this universe to create and the latter created the "seven islands" and the "nine parts" of the earth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vishnu, being truthful to his mother, was given the power to protect the three worlds.
Then Shiva came in the form of *linga* (male genital organ) and pierced the earth and reached the nether world.
God then created a young girl (Ādhya) with eight parts (māyā) and the three worlds became fascinated with her.
Her second name was Pārvati and she was married to Shiva who was doing austerity.
There is one Purush (Niranjan and one woman [māyā]); the four forms of life came from them.
The Brāhmins, Kshatriyas, Vaishyas and Shūdras were created; the three gunas - *rajas, tamas* and *sattva* - were spread from earth to heaven.

Sākhī: Onkār is like an egg and all the world manifested from it.
Kabīr says that all are the wives of Rām and He is the husband and Imperishable Lord.

Commentary:

In this ramainī Guru Kabīr talks about God and the mythological concept of creation, according to the Hindu scriptures. God first created Niranjan and Adhya and from them proceeded Brahmā, Vishnu and Shiva. Brahmā is thought to have created the universe; Vishnu protects the universe and Shiva dissolves it, or is responsible for decay and death. All the various forms of manifested life which are mentioned are: 1. live born (placental);
2. those which are born from eggs 3. those which multiply by themselves, such as bacteria, and 4. plants. Various castes made

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

differences amongst people, and the different qualities of goodness activity and inertia pervaded the whole universe.

This is a simplistic view of the creation of all things. However, the mystical point of view which Kabīr intends, is that God is the "husband" or master, and the creation i.e. the, material nature, with all its various aspects, is thought of as "woman" or māyā. Thus he states that Rām is the husband and all else are the wives. The eight parts of nature which are contained in all life forms are earth, fire, water, air, ether, mind, intellect and ego. All of these have resulted from maya which is considered to be a woman. It is thus that Kabīr states that all of these are the wives, and God is the husband or master. Māyā is responsible for the impermanent and illusory world, but people are beguiled by her and remain separated from God.

रमैनी-२८

अस जोलहा का मर्म न जाना, जिन्ह जगआनि पसारिन ताना
धरती-अकाश दोउ गाड़ खँदाया, चाँद-सूर्य दोउ नरी बनाया
सहस्रतार ले पूरनि पूरी, अजहूँ बिने कठिन है दूरी
कहैं कबीर कर्म से जोरी, सूत कुसूत बिने भल कोरी

ramainī #28

as jolahā kā marm na jānā, jinh jag āni pasārin tānā;
dharī akāsh dou gāḍ khandāyā,
chānd surya dou narī banāyā;
sahastra tār le pūrani pūrī, ajahu bine kathin hai dūrī;
kahein kabīr karm se jorī, sūt kusūt bine bhal korī;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

No one could understand the secret of this weaver who, coming into existence, spread the warp as the world;
He fixed the earth and the sky as the pillars, and he used the sun and the moon as two shuttles;
He took thousands of stars and perfected the cloth; but even today he weaves, and the end is difficult to fathom.
Kabīr says that the weaver, getting good or bad yarn and connecting karmas with it, weaves beautifully.

Commentary:

Guru Kabīr was a weaver and was quite familiar with making a piece of cloth using yarns of cotton. Sometimes the yarn was good and sometimes bad, but he was still able to weave his fabric. He was in the habit of using homely metaphors for explaining God and Creation, and spiritual matters. In this ramainī he thus speaks of God as a weaver. He likens the earth and the sky to the supports of the loom, and the creation in the world as the warp and the woof for creating the fabric of creation. Similarly, he likens the sun and the moon to two shuttles used in the weaving. Metaphysically, the sun and the moon represent the positive and negative energies (in yoga the right and left nostrils, or nerve currents) which are necessary for the manifestation of conscious life. The thousands of stars represent all the various forms of life including karmas and actions. Using all of these, God created this world, but God's work is not done because he keeps on creating. Everything is in a state of evolution or in a dynamic form. Nothing in the world is static. The end of this evolution is difficult to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

fathom and so Guru Kabīr states that no one could understand the secret of this weaver. People are born according to their *samskār* (sub-conscious imprints) whether good or bad, and they are also subject to good and bad karmas (actions). Guru kabīr wishes to point out that although the yarn may be good or bad, and that the finished cloth (living being) is good or bad, nevertheless, God's work of creation is indeed beautiful.

रमैनी-२९

बज्रहुँ ते तृण खिन में होई, तृण ते बज्र करै पुनि सोई
निझरू नीरु जानि परिहरिया, कर्म का बाँधा लालच करिया
कर्म धर्म मति बुधि परिहिरिया, झूठा नाम साँचले धरिया
रज गति त्रिविधि कीन्ह परकाशा, कर्म धर्म बुधि केर विनाशा
रवि के उदय तारा भौ छीना, चर बीहर दोनों में लीना
विष के खाये विष नहि जावै, गारुड़ सो जो मरत जियावै

साखी-अलख जो लागी पलक में, पलक हिं में डसि जाय।
विषहर मन्त्र न मानै, गारुड़ काह कराय ।।२९।।

ramainī #29

bajrahu te trin khin mė hoī, trin te bajra karai puni soī;
nijhrū nīrū jāni parihariyā, karm kā bāndhā lālach kariyā;
karm dharm mati budhi parihariyā,
jhūthā nām sānch le dhariyā;
raj gati tribidhi kīnh parkāshā,
karm dharm budhi ker vināshā;
ravi ke udai tārā bhow chhīnā, char bīhar dono mė līnā;
vish ke khāye vish nahi jāwai, gāruḍ so jo marat jiyāwai;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ramainis

Sākhī: alakh jo lāgī palak mė, palakhin mė dasi jāi;
vishar mantra na mānai, gāruḍ kahh karāi.

Meaning:

In a moment the mind becomes hard like a club and in another soft like a straw;
The desires of the mind flow incessantly like a waterfall; knowing it the sadhus control the mind, but a man of desires performs many actions and becomes bound by karmas;
Because of weakness of mind, man gives up noble actions, intellect and wisdom, and accepts the false name as the true name;
When *rajogun* became active it manifested in the three worlds and destroyed *dharm, karm* and intellect;
When the sun rises all the stars grow dim, and the sunlight shines in the place of the movable and the immovable things;
By eating poison one does not cure poison; he is a garur (bird) who gives life by removing the poison from the dying person.

Sākhī: The snake bites in that moment when one blinks and does not see;
The snake does not obey the orders of the garur (bird), then what can the garur do?

Commentary:

In this ramainī Guru Kabīr speaks about the condition of the mind. The mind is never steady. At times it becomes hard and at other times it becomes soft and polite. The mind is full of desires which flow

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

continuously like a waterfall and keeps man bound up by making him perform all types of actions. The sādhu (wise person) knows this and controls his mind, but the average person, because of the weakness of his mind, becomes entangled by the actions of the world. He gives up noble actions, intellect and wisdom because of the false lure of the material world.

Rajogun is that quality of activity and passion which keeps the mind of man bound up in karmas. But just as the rising sun causes the stars to grow dim and "disappear", just so, when knowledge of the Self appears, then that person sees God everywhere, both in the things that are movable and immovable. People generally want freedom from the clutches of māyā, but they continue to engage in the activities of maya, so they cannot cure the poison which causes them to remain entangled in the world of actions and passions.

The garur is a bird which kills the poisonous snake. In this ramaini Guru Kabīr refers to the guru as the garur. Just as the garur removes the poisonous snake, just so the guru destroys the poison of desires and attachments, of ego and passions, of evil and ignorance from a sincere devotee. The devotee has to be ever watchful because if he slips up even for a moment, desires and passions will crowd his mind and lead him down the road of bondage. But if the devotee does not obey the guru and follow instructions, then the guru becomes helpless, in spite of his love and goodwill towards the devotee. To achieve spiritual progress we must conquer the mind.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-३०

औ भूले षट दर्शन भाई, पाखंड भेष रहा लपटाई
जीव शीव का आहि नसौना, चारिउ वेद चतुर गुण मौना
जैनि धर्म का मर्म न जाना, पाती तोरि देव घर आना
दवना मरुवा चम्पक फूला, मानहु जीव कोटि सम तूला
औ पृथ्वी के रोम उचारे, देखत जन्म आपनो हारे
मन्मथ बिन्दु करै असरारा, कल्पै बिन्द खसे नहिं द्वारा
ताकर हाल होय अद्बूदा, छौ दर्शन में जैनि विगुर्चा

साखी- ज्ञान अमर पद बाहिरे, नियरे ते है दूरि।
जो जाने ताके निकट है, रहा सकल घट पूरि ।।३०।।

ramainī #30

ow bhūle shat darshan bhāī, pākhand bhesh rahā laptāī;
jīv shīv kā āhi nasownā, chāriu ved chatur gun mownā;
jaini dharm kā marm na jānā, pātī tori dev ghar ānā;
dawnā maruā champak phūlā, mānhu jīw koti sam tūlā;
ow prithivī ke rom uchāre, dekhat janam āpano hāre;
manmath bindu karai asrārā,
kalpai bind khase nahin dwārā;
tākar hāl hoi adbūda, chhow darshan mè jaini bigurchā.

Sākhī: gyān amar pad bāhire, niyare te hai dūri;
jo jāne take nikat hai, rahā sakal ghat pūri.

Meaning:

O brother! You follow the six philosophies and are lost, and are
These hypocrisies destroy life's welfare, and the four Vedas and their

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

four categories of instructions are silent about them;
The Jains do not know the secret of *dharma*; they bring plucked leave to the temple;
They pluck the flowers of *dawnā*, *maruā* and *champā* which is like killing ten million lives;
They pluck the hairs from their bodies and they knowingly lose their life (by not knowing God);
They speak against losing a drop of semen, and so practice cruelty to it by withholding it while enjoying sex;
Because of these practices the Jains face a terrible fate. In the six philosophies the Jains are criticized.

Sākhī: The Immortal state is above worldly knowledge. It is near yet people think it is far.
But for him who understands that state, it is very near because it is pervading in all beings.

Commentary:

Guru Kabīr taught a rational and logical path to God realization and liberation. He did not adhere to the teachings contained in the various scriptures and philosophies which abounded around him. He stated in many places that they cannot give one the knowledge of the soul and of God, for they are mere words. One has to develop an inner realization of what he taught in order to obtain liberation. He also thus criticized all followers of religion who veered to extremes and away from a rational and a logical path. It is in this vein that he speaks of the Jains who are supposed to be very non-violent. Although the strict adherents (mainly monks) will cover their faces with veils to avoid

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

inhaling insects and would carry a broom to sweep the path so that they do not tread on insects, they nevertheless pluck the hairs from their bodies which in itself is painful, cruel and unnatural. They believe in self-mortification which again is unnatural and not conducive to God realization. Although they are non-violent, some still pluck the leaves and flowers, which also contain life, and take them to the temple to offer as worship. Similarly, they enjoy sex but practice withholding the semen (a practice called *amrowli*) which should naturally be ejaculated. Some Jain monks believe that one has to practice nudity (to show total non-attachment) in order to attain liberation. Since women cannot practice nudity in this group, they are not likely to obtain liberation until they are reborn as a monk.

All people who stray from a logical and rational spiritual path face the same fate i.e. of deludedly thinking that they are saved, or will attain liberation, whereas in fact, they waste their lives by following various hypocrisies. Guru Kabīr points out that a spiritual path must be natural, moderate, logical and rational in its approach to God realization. He teaches against going off on tangents with scraps of truth as many religious people do. He teaches us to realize the presence of God within. Thus, in the sakhī he states that he who understands, realizes that God pervades all beings, but he who does not understand, God, though near, is very far from him. Do not get hung up on religious books and philosophies. Instead, develop the means of awareness of God dwelling within.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-३१

सुमृति आहि गुणन को चीन्हा, पाप पुण्य को मारग कीन्हा
सुमृति वेद पढ़े असरारा, पाखंड रूप करें हंकारा
पढ़े वेद और करे बड़ाई, संशय गाँठि अजहुँ नहिं जाई
पढ़े शास्त्र जीव वध करई, मूँडि काटि अगमन के धरई

साखी-कहहिं कबीर ई पाखंड, बहुतक जीव सताव।
अनुभव भाव न दरशै, जियत न आपु रखाव ।।३१।।

ramainī # 31

sumriti āhi gunan ko chīnhā, pāp punya ko mārag kīnhā;
sumriti ved paḍhe asrārā, pākhand rūp karè hankārā;
paḍhe ved ow kare baḍāī, sanshai gānthi ajahu nahin jāī;
paḍhe shāstra jīw badh karaī,
mūdi kāti agaman ke dharaī;

Sākhī: kahahin kabir ī pākhand, bahutak jīw satāw,
anubhow bhāw na darsai, jiyat na āpu rakhāw;

Meaning:

Smritis spoke about His attributes and also laid down the path of sin and virtue;
Some people always studied the Smritis and the Vedas, but they become hypocritical and egotistic;
They read the Vedas then boast; the knot of doubts, even now, does not disappear from their hearts.
They read the Shastras but kill living beings; they cut the head and offer it to the deities and images.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sākhī: Kabīr says that because of hypocrisy, these people destroy many lives.
Because they lack realization, they do not know that God lives in all beings as the soul.

Commentary:

It always pains a saint to see that people do not use their God-given intellect and spiritual discriminative ability to live a truly virtuous and spiritual life. He has to speak out against the unrighteous practices in which people engage. In this ramainī Guru Kabīr points out exactly that.

People all over the world read their various scriptures and become very versed in them. They display their knowledge in eloquent speeches and they display their egoism and pedantry. However, in their hearts and personal lives they practice various forms of hypocrisies. They do not personally realize God dwelling in their hearts and in the hearts of all living creatures. God is Omnipresent and is therefore present in all living beings. Scriptures also teach people not to kill. But what we see all around us is that killing is going on on a massive scale. If one could see how the young animals are taken from their mothers, confined into feed lots, and fattened and then slaughtered in the abattoir, with blood flowing, he will soon turn against killing. Every animal which is slaughtered wishes to live every bit as much as its slayer. To compound the folly, they even sacrifice animals and offer them to statutes of various gods and goddesses. The whole universe including all of us belong to God. What need does He have for a few sacrificed animals from errant human beings? Guru Kabīr,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ever compassionate towards all living beings, taught non-violence. People professing to have love but practice violence in thought, word and deed, are being hypocritical. They do not realize that God dwells in all beings, and they continue to perpetrate sinful actions.

रमैनी-३२

अन्ध सो दर्पण वेद पुराना, दर्वी कहा महारस जाना
जस खर चन्दन लादेउ भारा, परिमल बास न जानु गँवारा
कहहिं कबीर खोजे असमाना, सो न मिला जो जायअभिमाना

ramainī #32

andh so darpan ved purānā, darbī kahā mahāras jānā;
jas khar chandan lādeu bhārā, parimal bās na jānu gawārā;
kahahin kabīr khoje asmānā, so na milā jo jāi abhimānā;

Meaning:

For the ignorant person, the Vedas and the Purānas are like a mirror to a blind person; Whence does the spoon know the flavour of the food?

Just as a donkey loaded with sandalwood does not know the fragrance, just so the ignorant person does not know the essence of the Vedas and the Purānas.

Kabīr says that ignorant people try to find God in the heavens, but lacking self-realization, their ego do not vanish.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

What an apt metaphor expressed in this ramainī for people who read the scriptures and do not get the essence! Just as the blind person cannot see himself in the mirror, just so many people read the scriptures, but not obtaining their essence, they are not able to mould their own lives into truly spiritual ones. Just as the spoon, though it is repeatedly dipped into delicious foods, does not know their taste, or just as a donkey loaded with fragrant sandalwood does not realize the fragrance, just so many people read the scriptures but do not relish the nectar which flows from them. They continue in their old pattern of life and behaviour. They think that God dwells somewhere in heaven, not realizing that God is present in their own being. They manifest the consciousness of God and can never be separated from God. As long as people lack Self-realization they will continue to blunder on life's path. Would that people should dispel their ego and ignorance and awaken to a spiritual life?

रमैनी-३३

वेद की पुत्री सुमृति भाई, सो जेवरी कर लेतहिं आई
आपुहि बरि आपुन गर बन्धा, झूठा मोह काल का फन्दा
बाँधत बन्धा छोरि न जाई, विषय सरुप भूलि दुनियाई
हमरे देखत सकल जग लूटा, दास कबीर राम कहि छूटा

साखी-रामहि राम पुकारते, जिभ्या परिगौ रौस।
सूधा जल पीवै नही, खोद पियन की हौस ।।३३।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #33

ved kī putrī sumriti bhāī, so jewarī kar letahin āī;
āpuhi bari āpun gar bandhā, jhūthā moha kāl kā phandā;
bāndhat bandhā chhori na jāī, vishai sarup bhūli duniyāī;
hamre dekhat sakal jag lūtā, dās kabīr rām kahi chhūtā.

Sākhī: rāmahi rām pukārate, jibhyā parigow rows;
sūdhā jal piwai nahi, khod piyan ke hows.

Meaning:

O brother! The smritis are the daughter of the Vedas and come wi
a rope in her hand; man accepts her and binds his own neck;
The false attachment to worldly things is the bondage of *kāl* (time
Once bound it is difficult to obtain freedom; the world is lost in sensu
forms;
Before my very eyes the whole world is being plundered; but th
servant Kabīr won salvation by Rām's name.

Sākhī: People's tongues have become callused by merely repeating
the name of Rām;
They do not drink the pure available water, but yearn to dig
well to obtain it.

Commentary:

The smritis are the non-Vedic texts and consist of various writings o
sages such as Manu and Parāshar. They deal with codes of conduc
customs, rituals etc. They often contradict or misrepresent the Ved

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

teachings. People accept them as scriptures and live by them. These, however, represent bondage as they tie up people by their teachings and rituals, and they then have difficulty to free their mind to accept the uncluttered spiritual life as outlined in the Vedas, and especially so, in the Upanishads. Guru Kabīr says that once man becomes ensnared by all the worldly entanglements which were created by *Kāl*, then it is very difficult to obtain freedom. Even before his very eyes, even as he taught the people the true spiritual life, the people were being plundered by false teachings and attachments to objects of the senses, and driven by their desires, which serve only to entangle them more and more into the materialistic web. He states that people keep repeating the name of Rām and their tongues have become, figuratively, callused, but by not perfecting their hearts they were not able to obtain salvation. God is easy to find and available at all times, as He is the innermost part of every being. God is Omnipresent and dwells as the Soul in all. People often refuse to accept His Omnipresence but, instead, search everywhere to find Him and salvation, and so figuratively, they are not drinking the water which is readily available, but they are digging a well in order to find water to quench their spiritual thirst. (Rām here refers not to King Rām of Ayodhyā and the hero of the Ramāyan, but whenever Guru Kabīr used the name Rām he meant the Almighty, All-Pervading, Omnipotent and Omniscient Lord - Satpurush). Man should awaken to realize that spiritual life is simple and uncluttered and is free from dogmas, speculations, rituals, etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-३४

पढ़ि पढ़ि पंडित करु चतुराई, निज मुक्ति मोहि कहु समुझाई
कहाँ बसै पुरुष कौनसा गाँऊ, सो पंडित मोहि सुनावहु नाँऊ
चारि वेद ब्रह्मै निज ठाना, मुक्ति का मर्म उनहु नहि जाना
दान-पुण्य उन बहुत बखाना, अपने मरण की खबरि न जाना
एक नाम है अगम गँभीरा, तहवाँ अस्थिर दास कबीरा

साखी-चिउँटी जहाँ न चढ़ि सकै, राई ना ठहराय।
आवागमन की गम नहीं, तहाँ सकलो जग जाय ।।३४।।

ramainī #34

paḍhhi paḍhhi pandit karu chaturāī,
nij mukti mohi kahu samujhāī
kahān basai purush kownsā gāun,
so pandit mohi sunāwahu nāun
chāri ved brahmai nij thānā, mukti kā marm unahu nahi jānā
dān punya un bahut bakhānā, apane maran kī khabari na jānā
ek nām hai agam gambhīrā, tahawān asthir dās kabīrā.

Sākhī: chiuntī jahān na chaḍhi sakai, rāī nā thaharāi
āwāgaman kī gam nahin, tahān sakalo jag jāi.

Meaning:

O pandit, by reading and reading you have shown your cleverness; tell me about your own liberation?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Do you know the Supreme Lord and the village where He dwells? O pandit, tell me His name.
Brahmā himself created the four Vedas but he did not know the secret of salvation.
He explained a great deal about alms giving and noble deeds, but he did not know of his own death.
There is one Name which is unfathomable; there the servant Kabīr has found tranquility.

Sākhī: Where the ant cannot climb, where the mustard seed cannot get a resting place;
Where birth and death have no power, there let the whole world go!

Commentary:

Priests of all religions become versed in their scriptures and display their learning in their various sermons, arguments, debates and discussions. These however are all external learning based on their scriptures and are not based on inner spiritual awakening. The priests (Brāhmins) of India were no exception. Priestcraft flourished in India and the ordinary people were made to pay obeisances to them as they thought themselves to belong to a high caste. They possessed the requisite spiritual knowledge to perform various ceremonies, to read horoscopes and to practice astrology etc. They preyed on the simplicity and gullibility of other people. Certainly their conduct was not in keeping with a spiritually developed person. It is for this reason that Guru Kabīr challenged the pandit to talk about his own liberation, and whether he knew the Supreme Lord, where He dwelt and what

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

was His name? Priests do not generally have answers to these questions, but they would like to have others presume that they possess this knowledge. Guru Kabīr knew their shortcomings and, as he was always in sympathy with the average person, he often challenged the learned priests in this manner.

Brahmā is one of the trinity who is supposed to have created the universe. He is thought to have produced the four Vedas. These are the most ancient scriptures in the world. From him derived the brahmin caste. In spite of Brahmā's exalted position, Guru Kabir states that he did not know of his own death. His weaknesses are outlined in the Purānas. In the Vedas there is a great deal of instruction about noble deeds, the conduct of life, alms giving and various ceremonials. But they have not helped the priest to obtain liberation. The pandit has six duties: 1. to study the Vedas 2. to teach the Vedas to others 3. to do *yajnas* (ceremonies) 4. to make others do *yajnas* 5. to take alms 6. to give alms. An examination of these will show that these activities cannot produce liberation. Liberation results only through an inner spiritual awakening and purification.

Guru Kabīr states that he has found tranquility in the Name of God because that Name is profound and unfathomable. He states in this sakhi that the whole world should try to attain that state because it is a 'state' of pure Consciousness and not a 'place' where an ant can climb or a mustard seed can rest. It is also beyond birth and death which can occur only in material life.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

रमैनी-३५

पंडित भूले पढ़ि-गुनि वेदा, आप अपन पौ जानु न भेदा
संझा तर्पण औ षट कर्मा, ई बहु रूप करें अस धर्मा
गायत्री युग चारि पढ़ाई, पूछहु जाय मुक्ति किन पाई
और के छुंये लेत हो छींचा, तुम सो कहहु कौन है नीचा
ई गुण गर्व करो अधिकाई, अधिके गर्व न होय भलाई
जासु नाम है गर्व प्रहारी, सो कस गर्वहि सकै सहारी

साखी-कुल मार्यादा खोय के, खोजिन पद निर्बान।
अंकुर बीज नसाय के, नर भये विदेही थान ।।३५।।

ramainī #35

pandit bhūle paḍhhi guni vedā, āp apanpow jānu na bhedā;
sanjhā tarpan ow shat karmā, ī bahu rūp karė as dharmā;
gāyatrī yug chāri paḍhāī, puchhahu jāi mukti kin pāī;
owr ke chhuye let ho chīnchhā,
tum so kahahu kown hai nīchā;
ī gun garv karo adhikāī, adhike garv na hoi bhalāī;
jāsu nām hai garv prahārī, so kas garvahi sakai sahārī;

Sākhī: kul maryādā khoi ke, khojin pad nirbān;
ankur bīj nasāi ke, nar bhaye videhī thān.

Meaning:

The pandits have gone astray by studying and practicing the teachings of the Vedas, because they do not know the secret of their own Selves. They perform the evening and morning prayer and offer water to their

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

aṇcestors, and they perform their six *karmas*. In these many ways they perform their religious duties.

They taught the *gāyatri mantra* in the four yugas; go and ask them who obtained liberation?

If an untouchable person touches you, you sprinkle water on yourselves. Tell me who is lower than you?

You indulge in this kind of behaviour and yet you are boasting; there is no benefit from so much pride.

He whose name is the Killer of pride, how can He tolerate your pride?

Sākhī: Give up the pride of your clan and tradition; try to find the place of immortality;
By destroying the seed and shoot of pride, people become liberated in this very life.

Commentary:

The pandits are the Brāhmins who belong to the "high caste". They study the Vedas which are the most ancient scriptures of India, and contain a great deal of instruction on various aspects of life, philosophy and religious teachings. They became very versed in the Vedas and they performed the various ceremonials and their six duties as outlined in the commentary of ramainī #34 . They initiate disciples and teach them the *gāyatri mantra*. If a "low caste" person touches them, they feel themselves polluted and have to ceremonially sprinkle water on themselves to become purified. Guru Kabīr is pointing out here that the pandits have really gone astray because they have developed pride in their clan, caste and religious education, but they have not really experienced the Reality of their own souls. The same

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

holds true for most priests everywhere. They are preoccupied with their doctrines, dogmas and rituals, but do not delve deeply within themselves to know the Reality of God which is within. All religious practices are of no avail unless one gives up pride and the other passions, and purifies the heart, and humbly approaches the indwelling, ever present and eternal Master.

रमैनी-३६

ज्ञानी चतुर विचक्षण लोई,एक सयान सयान न होई
दूसर सयान को मर्म न जाना, उत्पत्ति-परलय रैनि-बिहाना
बनिज एक सबन मिलि ठाना, नेम धर्म संयम भगवाना
हरि अस ठाकुर तजियो न जाई, बालनि भिस्त गावहिं दुलहाई

साखी-ते नर कहाँ गये, जिन दीन्हा गुरु घोंटि।
राम नाम निजु जानिके, छाड़ि देहु वस्तु खोटि ।।३६।।

ramainī #36

gyānī chatur vichakshan loī, ek sayān sayān na hoī;
dūsar sayān ko marm na jānā, utpati parlai raini bihānā;
banij ek saban mili thānā, nem dharm sanyam bhagwānā;
hari as thākur tajiyo na jāī, bālani bhist gāwahin dulhāī.

Sākhī:

te nar kahān gaye, jin dīnha guru ghonti,
rām nām niju jānike,chhāḍi dehu vastu khoti

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

O wise and clever men of sharp intellect! The non-dualists are not wise because non-dualism depends on dualism.
Dualists do not know the secret of God and they fall into the cycle of creation and destruction, and light and darkness.
They all made a business of religion with rules, regulations and duties to obtain God;
O soul! Do not give up the Master dwelling in you as your own Self.
Many people childishly believe in God dwelling in heaven and with childish intellect they sing the songs of such a heaven.

Sākhī:

Where are those people to whom the false gurus gave false knowledge? They have become lost.
Kabir says: "Give up the false teachings and realize that God dwells in your own Self."

Commentary:

The world is full of many smart and clever people who argue and split hairs about various points of philosophy and religion. There is the philosophy of non-dualism and dualism. The former accepts that only God exists and all else are only reflections or projections out of the Being of God. This is possible because of the great elusive power of maya which overshadows our true perception of what Reality is. The latter postulates that God and his creation are separate and that people need to worship an Omnipotent and Omnipresent Being. There are also branches with various shades of meaning and interpre-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

tation about these philosophies. In the end, however, they do not give liberation until one becomes enlightened to the Divine Being dwelling within, as stated by Guru Kabīr. Various clever religious people have started various forms of religions and there are innumerable rules of conduct, codes to follow, rituals to be performed, in order to obtain God. But Guru Kabīr is saying that you should not be fooled by all these paraphernalia, because God dwells within you as your own Self. It is common knowledge that people describe the dwelling place of God as heaven. But you can ask the question: "Where is heaven?" And if God is in heaven and that heaven is not the earth and all the beings in it, then God is not on earth or in all the beings. Therefore God cannot be Omnipresent. Yet, people sing of God in heaven, or of the glories of heaven, as if they have only childish intellect. Guru Kabīr rightly asked: "Where did all the people go, who were initiated or given religious instruction by the cunning teachers?" People have played with images and idols as children play with their dolls. People have killed innocent lives here in the name of God who lives somewhere in "heaven" and remains unseen to them. Guru Kabīr instructs that these are not the ways of a truly religious person. He advises against all forms of hypocrisy, and to give up the false teachings and know that God dwells within as the Real and ever present Self.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-३७

एक सयान सयान न होई, दूसर सयान न जाने कोई
तीसर सयान सयानहि खाई, चौथे सयान तहाँ लै जाई
पँचयें सयान जो जानेउ कोई, छटयें माँ सब गयल बिगोई
सतये सयान जो जानहु भाई, लोक वेद मो देहु देखाई।

साखी-बीजक बित्त बतावै, जो बित गुप्ता होय।
ऐसे शब्द बतावै जीव को, बूझै बिरला कोय ।।३७।।

ramainī #37

ek sayān sayān na hoī, dūsar sayān na jāne koī;
tīsar sayān sayānahi khaī, chowthe sayān tahān lai jāī;
panchaye sayān jo jāneu koī,
chhathaye mān sab gayal bigoī,
sataye sayān jo jānahu bhāī, lok ved mo dehu dekhāī

sākhī: bījak bitt batāwai, jo bitt guptā hoi,
aise shabd batāwai jīw ko, būjhai birlā koi.

Meaning:

The first clever person (non-dualist) is not clever because non-dualism and dualism have relative existence with each other.
The second clever person is preoccupied with the theory of māyā (illusion - *māyā vādi*) and is lost in māyā.
The third clever person has been eaten by cleverness (ignorance covers the soul).
The fourth clever person took the people with him (the people who believe in different gods - wandered in many heavens and hells of their own beliefs).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Who will know the fifth clever person? He enjoys the pleasures of the senses and gets lost. All become puzzled with the sixth clever person who got lost in imagining the mind to be the soul.
O brother! If you know the seventh cleverness, show it to me in the Vedas or the behaviour of the people.

Sākhī:

Just as a coded document shows the way to a hidden treasure, just so this bījak shows the way to realize the soul;
It teaches such words to the soul, but there is seldom anyone to understand them.

Commentary:

This ramainī is a condensed but critical examination of the theories of the various schools of thought. These are various schools of philosophy and other belief systems which are present in India and in varying forms in all other countries. There are the Dualists and Non-Dualists as described in the previous ramainī. There is the Māyā-Vādi school of thought. Guru Kabīr does not mention the names of each school but he has given several belief systems to which people adhere and accordingly lead their followers.

The various systems of belief comprise only external, philosophical knowledge. They contain beliefs in various doctrines and dogmas, rituals and ceremonies, theories about heaven and hell, belief in the mind and the soul being the same, belief that pleasure is the highest good in life etc. None of these belief systems gives one knowledge of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

God which is an inner, intuitive realization of the Supreme Being as the Eternal Truth, Supreme Consciousness and the only Reality which exists without a cause. This Reality dwells within. The saints and satgurus do not pay attention to the wrangling and hair splitting of philosophical thoughts whether practical or theoretical. They dive directly into the Source and experience God for themselves. Thus whatever they say, becomes scripture. They do not teach philosophy, doctrine or dogma but they teach the Reality of God as the Ever-present Master dwelling within. They have no confusion about whether the mind is the soul or whether the body is the soul, or whether pleasure is the highest good in life. They have no confusion about heaven and hell. They have no confusion about māyā and Reality. As long as people are preoccupied with these, they will not obtain Self-Realization.

Bījak means a coded document which leads to a hidden treasure. In this Bījak Guru Kabīr explains the path to that hidden treasure which is within and not visible by the objective senses. He teaches everyone to give up cleverness and argumentation, and to become humble and accept the Divine Lord dwelling within.

रमैनी-३८

यहि विधि कहौं कहा नहि माना, मारग माहिं पसारिनि ताना
राति दिवस मिलि जोरिन तागा, ओटत-कातत भरम न भागा
भरमै सब जग रहा समाई, भरम छोड़ि कतहु नहिं जाई
परै न पूरि दिनहु दिन छीना, तहाँ जाय जहाँ अंग बिहूना
जो मत आदि अंत चलि आया, सो मत सब उन्ह प्रगट सुनाया

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

साखी-यह संदेश फुर मानि कैं, लीन्हेउ शीश चढ़ाय।
सन्तो है सन्तोष सुख, रहहु तो हृदय जुड़ाय।।३८।।

ramainī #38

yahi vidhi kahown kahā nahi mānā,
mārag māhin pasarini tānā;
rāti diwas mili jorin tāgā, otat kātat bharam na bhāgā;
bharmai sab jag rahā samāī,
bharam chhoḍi katahu nahin jāī;
parai na pūri dinahu din chhīna, tahān jāi jahān anga bihūnā;
jo mat ādi ant chali āyā, so mat sab unh pragat sunāyā.

Sākhī: yaha sandesh phur mānikai, līnheu shīsh chaḍhāi;
santo hai santosh sukh, rahahu toh hridai juḍāi.

Meaning:

I instructed the people in this way, but they did not heed my words. Instead, on their path in this world, they spread their loom of rites and rituals.

Day and night they continually join the threads of their Karmas; and they weave the cloth of Karmas. They cannot get rid of their doubts. Doubts are pervading the whole world and, by not giving up their doubts, people do not make any spiritual progress.

Day by day their knowledge grew weaker and they could not attain perfection. Wherever they went they lost part of themselves (losing part of their body).

That essence of religion which was from the beginning and will be to the end, I am explaining to you.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sākhī: Accept this message as true and place it on your head.
O devotees! Contentment is real happiness; with it the hea
remains satisfied.

Commentary:

In this Ramainī Guru Kabīr speaks of the bondage which people crea
for themselves by not clearly understanding what spiritual life is
Without understanding the nature of the Self, and without developing
contentment in all aspects of life, people cannot obtain the Supreme
Bliss which is the ultimate goal of life. Instead, people are pre-
occupied with weaving the fabric of Karmas (actions), without paying
attention to the ultimate results of such actions. They practice all
kinds of rites and rituals in the name of religion, yet they are no further
spiritually from day to day. Actually, people appear to be losing true
spiritual knowledge, as they go through this earthly life. Guru Kabīr
has been explaining the real essence of religion which is eternal. He
said that it should be put on the head i.e. accepted with a great deal of
humility and reverence. The goal of life is to attain liberation through
knowledge of the Self but, unfortunately, doubts create a great
obstacle for humanity. By losing parts of the body Guru Kabīr refers
to religious sects which prescribe certain practices such as plucking
the body hair, circumcision, slitting the ears, shaving the head etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-३९

जिन्ह कलमा कलि माहिं पढ़ाया, कुदरत खोज तिनहुँ नहिं पाया
कर्मत कर्म करे करतूता, वेद कितेब भये सब रीता
कर्मत सो जग भौ अवतरिया, कर्मत सो निमाज को धरिया
कर्मत सुन्नति और जनेऊ, हिन्दू तुरुक न जाने भेऊ

साखी-पानी पवन संजोय के, रचिया यह उतपात।
शून्यहि सुरति समोय के, कासो कहिये जात ।।३९।।

ramainī #39

jinh kalmā kali māhin paḍhāyā,
kudrat khoj tinahu nahin pāyā;
karmat karm kare kartūtā, ved kiteb bhaye sab rītā;
karmat so jag bhow avtariyā, karmat so nimāj ko dhariyā;
karmat sunnati owr janeu, hindū turuk na jāne bheu;

Sākhī: pāni pawan sanjoi ke, rachiyā yaha utpāt
shunyahi surati samoi ke, kāso kahiye jāt.

Meaning:

He who has read the *Kalmā* in this *Kaliyug* (iron age) could not fathom the meaning of māyā;
In the name of karmas both Hindūs and Muslims perform religious rites, and they have rendered the Vedas and Qurān ineffective;
It was because of Karmas that the soul is born into the world, and through Karma the naming ceremony is performed;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is through Karmas that the Muslim performs circumcision, and the Hindū accepts the sacred thread, but both Hindu and Turk do not understand their inner meaning.

Sākhī:

It is by the combination of water and air that all life was made;
If one meditates on the "void", he realizes that all are made from the same water and vital force. Of whom then will he ask his caste?

Commentary:

This ramainī deals with Karmas which here carry two meanings. One meaning is the Law of Karma or Cause and Effect which determines the circumstances of one's rebirth into the world. The second is the various rites and rituals (sacraments) which people perform, such as the naming ceremony, circumcision, baptism, investment with the sacred thread, funeral rites etc. Guru Kabīr is saying that all the people are preoccupied with the rituals required according to their religious beliefs. But they have not understood the real Karma or the Law of Cause and Effect which operates in everyone's life. The word Kudrat means nature which is the physical manifestation by the power of māyā. People who follow orthodox religions do not know, nor do they try to know, what māyā is, and how it operates in their lives. When people become preoccupied with all the sacramental duties, they lose the true essence of a spiritual life, thus they make their scriptures ineffective in promoting their spiritual path to salvation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The word water here also carries the meaning of semen and *pawan* also the Prāna or vital energy. Both of these are necessary in order to manifest life. When one meditates deeply, he understands how God has made life manifest in the physical form by the use of the power of maya. When he realizes that all people are created in the same way, of the same elements and energies, then he has no need to ask the caste of anyone. Everybody belongs to the same "human caste".

रमैनी-४०

आदम आदि सुधि नहिं पाई, मामा हवा कहाँ ते आई
तब नहिं होते तुरुक औ हिन्दू, मायके रूधिर पिताके बिन्दु
तब नहिं होते गाय कसाई, तब बिसमिल्ला किन फरमाई
तब नहिं होते कुलऔ जाती, दोजख भिस्त कौन उत्पाती
मन मसलेकी सुधि नहिं जाना, मति भुलान दुइ दीन बखाना

साखी-संजोगे का गुण र वै, बिजोगे का गुण जाय।
जिभ्या स्वारथ कारने, नर कीन्हें बहुत उपाय।।४०।।

ramainī #40

ādam ādi sudhi nahin pāī, māmā hawā kahān te āī;
tab nahin hote turuk ow hindū, māī ke rudhir pitā ke bindu;
tab nahin hote gāi kasāī, tab bismillāh kin pharmāī;
tab nahin hote kul ow jātī, dojakh bhist kown utpātī;
man masle kī sudhi nahin jānā, mati bhulān dui dīn bakhānā.

Sākhī: sanjoge kā gun rawai, bijoge kā gun jāi,
jibhyā swārath kārane, nar kīnhė bahut upāi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

Adam, who was supposed to be the first born, did not know the beginning of creation; he did not know where Eve came from.
Then there was no Turk and no Hindū; there was no blood of the mother or semen of the father.
Then there was no cow or butcher. Who at that time ordered the recitation of *bismillāh*.?
Then there was no clan or caste. Who then created hell and heaven?
People do not know the philosophy of the mind, and with confused intellect they talk of religion.

Sākhī:

With self-control man improves his good qualities, and without it he loses them.
To satisfy the pleasure of the tongue, man does many things.

Commentary:

In this Ramainī Guru Kabīr discusses the condition which existed before creation. God existed and He possessed Consciousness, Intelligence, Energy and Power. All things came from Him. The Christians and Muslims accept that Adam was the first created man and Eve was the first woman. Adam, himself, did not know where he came from nor did he know the origin of Eve. In that original state there was no Turk and no Hindū, and there was neither mother nor father, nor their procreative abilities. At that time there were also no cows or butchers, or clan or caste. When nobody existed, who gave an order for the recitation of *bismillāh* (in the name of God)? Who created heaven and hell?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

These are legitimate questions when you consider that God exists as Consciousness in all beings. He manifests in us as Consciousness which is an attribute of the soul. The soul itself possesses an innate knowledge of its connection or identity with God, but because of its entanglement through the body and senses, it loses its knowledge of that connection. Because man does not realize that connection with God and His Omnipresence as the very soul and consciousness of our being he, in a confused state, created religions; in such a state he also created heaven and hell and the clans and castes. Guru Kabīr wishes to point out that all of these are creations of the mind which did not know the essence of its own existence i.e. that the soul and God are eternally united and there is no need for the various distinctions and divisions created by the mind of man.

In this sākhī he further points out that we need mental control in order to improve our good qualities. If we allow the mind to be controlled by all the senses and passions, then we lose our virtues or good qualities. In order to satisfy the tongue, man has learned to kill animals and often offer the dead animals, or their blood, to God. They really wish to satisfy their taste for meat. If you truly understand your connection with God, then what need is there to slaughter animals to offer to Him? All the living animals belong to God, and they are more precious to Him alive than dead. How then can God be made happy with animal sacrifice? People do this in ignorance and, in the end, they do it to satisfy their own tastes and cravings.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-४१

अम्बु कि राशि समुद्र की खाइ, रवि-शशि कोटि तैंतिसो भाई
भँवर जाल में आसन माँड़ा, चाहत सुख-दुःख संग न छाँड़ा
दुःख को मर्म न काहु पाया, बहुत भाँति के जग भरमाया
आपुहि बाउर आपु सयाना, हृदया बसे तेहि राम न जाना

साखी-तेही हरि तेहि ठाकुर, तेही हरि के दास।
ना यम भया न जामिनी, भामिनी चली निरास ।।४१।।

ramainī 41

ambu ki rāshi samudra kī khāi,
ravi shashi koti taintison bhāī,
bhawar jāl mė āsan māṇḍa,
chāhat sukh dukh sanga na chhāḍa.
dukh ko marm na kāhu pāyā, bahut bhānti ke jag bharmāyā
āpuhi bāur āpu sayānā, hridyā base tehi rām na jānā

sākhī: tehī hari tehi thākur, tehī hari ke dās
nā yam bhayā na jāminī, bhāminī chali nirās;

Meaning:

The universe is like a huge ocean full of the water of desires; the sun, moon and three hundred and thirty millions of gods are immersed in it..
The soul took its seat in the whirlpool of this ocean; it wishes happiness but does not give up its association with suffering.
No one could understand the secret of suffering and, in many ways, the people have become the victim of doubts.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sometimes man acts foolishly and sometimes wisely; but he does not know the Rām who lives in his own heart.

Sākhī:

The ignorant people do not know that the same Ram is God and the Lord and also the servant of God;
When the devotee knows Himself, then neither Yama (god of death) nor Yāmini (ignorance, darkness) cause him fear.
The woman (māyā) departs from him disappointed.

Commentary:

In this ramainī Guru Kabīr speaks of the darkness of ignorance which often overshadow our knowledge of our relationship with God. There is an intimate connection between the soul and God, and, in fact, there can be no separation. But people do not realize this connection, so they are living in doubts and spiritual ignorance. All people in the world live in an ocean of desires, and are driven here and there according to them. The soul has found itself fixed in the whirlpool of this ocean. This means that it is preoccupied with desires. Just as the whirlpool goes round and round, just so desires go round and round in the mind. Being driven by desires the individual suffers, but he does not realize the cause of his suffering. As long as he is driven by desires, he cannot fathom or realize that God dwells in his own heart.

In the sākhī Guru Kabīr states the true mystical relationship between the soul and God, or the Lord, and the servant of the Lord. In effect, they are not separate because God is Omnipresent and dwells in every heart. So the same soul that is the servant or devotee of God also

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

manifests God within himself, or he manifests the Divinity of the Lord. When he realizes this, then he obtains salvation and the god of death and ignorance depart from him. Māyā which causes us to be trapped in this world of illusion and doubts then departs, disappointed, because spiritual enlightenment has taken place.

रमैनी-४२

जब हम रहल रहल नहिं कोई, हमरे माहिं रहल सब कोई
कहहु राम कौन तेरि सेवा, सो समुझाय कहो मोहि देवा
फुर-फुर कहेउ मारु सब कोई, झूठेहि झूठा संगति होई
आँधर कहैं सबै हम देखा, तहँ दिठियार बैठि मुख पेखा
यह विधि कहेउँ मानु जो कोई, जस मुख तस जो हृदया होई
कहहिं कबीर हंस मुसकाई, हमरे कहले छुटिहहु भाई

ramainī #42

jab ham rahal rahal nahin koī, hamre māhin rahal sab koī,
kahahu rām kown teri sewā, so samujhāi kaho mohi devā;
phur phur kaheu māru sab koī, jhūthehi jhūtha sangati hoī,
āndhar kahein sab ham dekhā,
tahan dithiyār baithi mukh pekhā;
yaha vidhi kaheun mānu jo koī, jas mukh tas jo hridiyā hoī,
kahahin kabīr hans muskāī, hamre kahale chhutihahu bhāī.

Meaning:

When I (Soul) existed in the beginning no one else existed; all then existed in me;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Tell me, O Rām! who served you then; O Lord! explain this to me;
If I explain the truth everyone wants to beat me; the liars enjoy the company of other liars;
The blind person says that he sees everything, and the person with sight looks at him in surprise;
I preach in this way if people will listen to me; it is proper that people's words and actions should agree;
Kabīr smilingly says to the devotee: "O brother you will obtain liberation if you follow my teaching."

Commentary:

The purpose of this ramainī is to explain two very important concepts in spiritual life. The first is that before creation only God existed, and all beings and things existed in God. The second is that liberation or salvation can come about only by understanding the nature of the soul. Guru Kabīr is stating that it is necessary to understand that the soul is eternal and existed in the being of God at the very "beginning". No one else then existed. All beings emanated from, or were projected from, the being of God. Since no other living being then existed, Guru Kabīr is asking the question of God: "Tell me who then did service to you?"

When Guru Kabīr tells the truth and asks troubling questions like these, the people do not understand, and they oppose him or try to beat him. People seem to be contented to follow the company of those who propagate spiritual falsehood and hypocrisy. It is thus that figuratively the blind (ignorant) person says that he sees everything, (understands everything), but the person who has vision looks at him

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in surprise. That is, the person with spiritual wisdom looks at the spiritually ignorant person still deluded by his ignorance, yet proclaims that he has spiritual enlightenment. Guru Kabīr explains, quite correctly, that what is in the heart, is what is the truth, and must be what people should "utter". Yet people say things which are false and do not talk about the Divine Soul with any understanding. He endeavored to teach them the truth about the soul and speaks to them with a benevolent smile that: "O brother! If you understand and follow what I am teaching you, you will obtain liberation." Liberation comes from the knowledge of the Soul or the Absolute Ātman which is always in union with Brahman or the Omniscient or Omnipotent Lord.

रमैनी-४३

जिन्ह जिव कीन्ह आपु विश्वासा, नरक गये तेहि नरकहिं बासा
आवत जात न लागे बारा, काल अहेरी साँझ सकारा
चौदह विद्या पढ़ि समझावै,अपने मरण की खबर न पावै
जाने जीव को परे अँदेसा, झूठहि आय के कहा सँदेसा
संगत छाँड़ि करे असरारा, उबहै मोट नरक कर भारा

साखी-गुरु द्रोही औ मन्मुखी, नारी पुरुष विचार।
ते नर चौरासी भरमि हैं, ज्यौं लौ चन्द्र दिवकार ।।४३।।

ramainī #43

jinh jiv kīnha āpu viswāsā,
narak gaye tehi narakahin bāsā.
āwat jāt na lāge bārā, kāl aherī sānjh sakārā.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

chowdahh vidyā paḍhi samjhāwai,
apne maran kī khabar na pāwai.
jāne jīw ko pare andesā, jhūthahi āi ke kahā sandesā.
sangat chhāḍi kare asrārā, ubahai mot narak kar bhārā.

Sākhī: guru drohī ow manmukhī, nārī purush bichār.
te nar chowrāsī bharmihein, jyown low chandra diwkār.

Meaning:

The people who believed themselves to be Brāhmins, and acted according to the worldly desires, went to hell and remained there forever.

Coming and going from this world takes no time; *kāl* hunts for the soul morning and evening (all the time).

The people, thinking themselves to be Brāhmins, teach others the fourteen *vidyas* (14 branches of knowledge), but they could not know of their own death.

These clever persons also have doubts and fear of māyā, but they, without realization, give their false message to others.

They give up the company of true seekers and indulge in quarrels. They are themselves the victim of hell, yet they say that they are liberating others.

Sākhī:

Those who are enemies of the guru, whether man or woman, and act according to their own impulses,
Wander in the 8.4 million species of life, as long as the sun and the moon exist.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

There are many learned people in the world in particular branches of knowledge. Thus, there are people very learned in the nature of the soul and God (Brahman) as a formless being. The Advaita Vedānta School of Philosophy asserts that only God exists. Since the soul is a projection of God and is co-eternal with God, and apart from God it cannot exist, they assert that the soul and God are one. This is similar to saying that the water in the drop and in the ocean are the same. The problem, however, is that although these people have this knowledge they are still driven by worldly desires. Thus they are not free from the clutches of māyā, and death stalks them as it stalks anyone else.

These learned people teach others of the fourteen types of knowledge - the six parts of the Vedas, the six philosophies and archery and ayurvedic medicine. They feel themselves to be very clever and keep away from the company of humble but true seekers of God. They remain the victim of hell, yet they boast that they are liberating others. They themselves have fear of māyā and they are in doubts. Thus, the message they teach to others are likewise false, and will not liberate others from the clutches of māyā and this worldly, materialistic existence.

Clever people such as these are often enemies of the true guru who teaches the path of self-realization and liberation. Instead of being *gurmukh* they are *manmukh* i.e. following their own impulses and not the teachings of the guru. They thus do not obtain liberation but wander in the endless cycles of births and deaths.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-४४

कबहुँ न भयउ संग औ साथा, ऐसो जन्म गमायउ आछा
बहुरि न पैहो ऐसो थाना, साधु संगति नहिं पहिचाना
अब तोर होइ नरक महँ बासा, निसि दिन बसेउ लबार के पासा

साखी-जात सबन कहँ देखिया, कहहिं कबीर पुकार।
चेतवा होय तो चेतिले, नहिं तो दिवस परत हैं धार।।४४।।

ramainī #44

kabahu na bhayau sanga ow sāthā,
aiso janam gamāyau āchhā.
bahuri na paiho aiso thānā, sādhu sangati nahin pahichānā.
ab tor hoi narak maha bāsā, nisidin baseu labār ke pāsā.

Sākhī: jāt saban kahan dekhiyā, kahahin kabīr pukār.
chetwā hoi toh cheti le, nahin toh diwas parat hein dhār.

Meaning:

Man destroys his noble life for nothing by not keeping the company of noble and saintly people.
You will not get such an opportunity again since you do not realize the value of saintly company.
Now you will get a dwelling place in hell, as day and night you have kept the company of false people.

Sākhī:

Kabīr says shouting to all: "I see all the people dying and leaving with empty hands.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGang

If you wish to awaken to realization, do it now, otherwise the day will come when death will strike you."

Commentary:

Not many people in this world try to keep the company of noble and saintly people. They are more attracted to the alluring worldly life of sense gratification. Even if they go to the temples or holy places, and sing the glories of God, they still drift back into the mainstream of worldly life beset with the passions of anger and hate, greed and ego etc. Their minds are full of worries and anxieties. Somehow, their hearts are not receptive to the Divine presence which is within. Many falsely believe that they are 'saved' and will be assured of heaven. But they, nevertheless, are still entangled in the life of passions. The majority of people are thus not fit to enter the kingdom of God, but are fit to enter the kingdom of *kāl* (death). Guru Kabīr ceaselessly exhorted the people to awaken to the Reality within themselves. He exhorted them to keep the company of noble and saintly people and to give up the false teachers, and the traps of the glittering worldly life. He exhorted them to realize the Truth and that Truth will give them liberation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-४५

हिरणाकुश रावण गौ कंसा, कृष्ण गये सुर नर मुनि बंसा
ब्रह्मा गये मर्म नहिं जाना, बड़ सब गये जे रहल सयाना
समुझि परी नहिं राम कहानी, निर्वक दूध कि सर्वक पानी
रहिगौ पन्थ थकित भौ पवना, दशो दिशा उजारि भौ गवना
मीन जाल भौ ई संसारा, लोह कि नाव पषाण को भारा
खे वैं सबै मर्म हम जानी, तैयों कहें रहै उतरानी

साखी-मछरी मुख जस केचुआ, मुसवन महँ गिरदान।
सर्पन माहिं गहेजुआ, ऐसीजातदेखिसबनकीजान।।४५।।

ramainī #45

hirnākush rāvan gow kansā,
krishna gaye sur nar muni bansā;
brahmā gaye marm nahin jānā, baḍ sab gaye je rahal sayānā;
samujhi parī nahin rām kahānī, nirvak dūdh ki sarvak pānī;
rahigow panth thakit bhow pawanā,
dasho dishā ujāri bhow gawanā;
mīn jāl bhow ī sansārā, lohh ki nāw pashān ko bhārā;
khewein sabai marm ham jānī, taiyon kahe rahai utrānī.

sākhī: machhrī mukh jas kechuā, muswan mahh girdān
sarpan māhin gahejuā, aisī jāt dekhi saban kī jān.

Meaning:

Hirnākush, Rāvan, Kansa, Krishna, the gods, humans, and clans of the sages, all left this world.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Brahmā went without knowing the secret; all those who were great and wise also went from the world. No one truly understands the story of *Rām*. Is it because of using non-nutritious milk or tasteless water? People's breaths became exhausted but their paths remained. They all left leaving the ten directions in a void.

This world is like a net and all the souls are like fishes; Ignorance is like a boat of iron carrying a burden of Karmas as stones.

The false gurus reassure their disciples that they know the secret of rowing the boat which is sinking, yet they say that they are reaching the other shore.

Sākhī:

> Just as the worm is in the mouth of the fish, and as the chameleon in the mouth of the rodent; and as the muskrat in the mouth of the snake, just so I see the life of all the people departing.

Commentary:

This ramainī deals with the transitory nature of this world and the spiritual ignorance in which people live. Hirnākush (Hiranyākashipu), Rāvan, Kansa were great, pompous and glorious ancient kings. In spite of their power they had to leave this world. Krishna, the incarnation of God, also went from the world as did the various gods and demi-gods, the sages and ordinary people. The god Brahmā who is said to be the creator aspect of God also departed his life. All the people who were great and wise departed from this world. Guru Kabīr is stating that all the great beings of the past departed from this world without really knowing the "Truth" about the Eternal, Self-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

existent and Infinite Rām who dwells within us as Omniscient and Omnipotent Being. He asks the question whether this was due to their use of non-nutritious milk or just plain water. It is certainly due to weakness of human nature which prevents people from realizing God *within* themselves. Many people have followed their religious paths, but they left the world leaving the paths behind them. Guru Kabīr is saying that this world is like a net which traps the soul as the fish becomes trapped. This soul, embodied in the physical from, is beset with ignorance and carries a load of karmas, just as if a boat of iron is carrying a heavy load of stones and is likely to sink. Just so the embodied soul is sinking in this world under the weight of its own karmas. There are many false teachers who say that they know the secret of "rowing" the boat to get to the other shore, and they reassure their disciples that they are rowing and will take them to the other shore when, in fact, the boat they are rowing is actually sinking.

In this sākhī Guru Kabīr compares the human being to a few animals that are being eaten by others, such as the worm being eaten by the fish, or the chameleon being eaten by a rodent, and the muskrat being eaten by the snake. He says that people are dying and departing from this world in the same way, being devoured by their own spiritual ignorance and various passions and attachments to the transitory objects of the world. In reality, in order to obtain liberation, one has to use spiritual discernment and purify one's life in all aspects, before one can safely reach the *other shore* of this life.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-४६

बिनसे नाग गरुड़ गलि जाई, बनिसे कपटी औ शत भाई
बिनसे पाप पुण्य जिन्ह कीन्हा, बिनसे गुण निर्गुण जिन्ह चीन्हा
बिनसे अग्नि पवन और पानी, बिनसे सृष्टि कहाँ लो गनी
विष्णु लोक बिनसै छिन माही, हौं देखा परलय की छाँही

साखी-मच्छ रूप माया भई, जबरहिं खेलै अहेर।
हरिहर ब्रह्मा न ऊबरे, सुन नर मुनि केहि केर ।।४६।।

ramainī #46

binse nāg garuḍ gali jāī, binse kaptī ow shat bhāī;
binse pāp punya jinh kīnhā, binse gun nirgun jinh chīnhā;
binse agni pawan owr pānī, binse shrishti kahān lo ganī;
vishnu lok binsai chhin māhī, hown dekhā parlai kī chhānhi.

Sākhī: machh rūp māyā bhaī, jabarahin khelai aher,
harihar brahmā na ūbare, sur nar muni kehi ker.

Meaning:

Both Sheshnag and Garuḍ died. Those who are cheaters and betrayers also die.
Those who perform evil or virtuous deeds also die; those who believe in *nirgun* and *sagun* will also die.
Fire, air and water are perishable, as is all of creation; how far can I count?
Even Vishnu Lok is destroyed in a moment; I see all destroyed under the influence of Pralaya.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sākhī:

Māyā is like a fish which is always preoccupied with hunting for food.
Vishnu, Shiva and Brahmā could not get freedom from maya. What then can one say of the gods, men and sages?

Commentary:

In this ramainī Guru Kabīr speaks of the perishability of all physical bodies or things, whether living or non-living. Sheshnāg is the great mythological serpent which floats on an ocean of milk and on which Lord Vishnu rests. Similarly, the Garuḍ is a great mythological bird, similar to the eagle on which Lord Vishnu rides. They are no more. All people are destructible whether they are cheaters or evil doers, or even if they are virtuous. Even those religious people who say that God has attributes (*sagun*) and those who say that God has no attributes (*nirgun*) are perishable. Even inanimate things such as fire, air and water are perishable just as all of creation is. Vishnu Lok is the heaven where Lord Vishnu resides; even that is perishable when the great dissolution called Pralai takes place. The gods, men and sages all perished under the influence of maya.

In order to understand this ramainī, one has to understand what māyā is. This is discussed in the philosophy of Vedānta. All things in the universe, both animate and inanimate, became differentiated into their various manifestations from the undifferentiated God because of the power of māyā. There are two levels of understanding in this ramainī. One is that we see all things around us being destructible. According to Indian cosmology, a time will come when there will be

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a great dissolution of all things on earth; and all things will then be *recreated* or differentiated again from a Primal Being. The second level of meaning is that when one obtains Self-realization or God Realization, then one immediately sees that all things have *dissolved* into the Being of God as all are really part and parcels of God. What then is the point of the ramainī? Guru Kabīr intends to point out that we must not lose sight of our true being which is the Eternal Soul which is indestructible. Too often we are pre-occupied with all the material things of life and we become victims of maya which keeps us from realizing our True Self.

रमैनी-४७

जरासिन्धु शिशुपाल सँघारा, सहस्रार्जुन छल सो मारा
बड़ छल रावण सो गौ बीती, लंका रहल कंचन की भीती
दुर्योधन अभिमाने गयऊ, पाण्डव केर मर्म नहिं पयऊ
माया के डिम्ब गयल सब राजा, उत्तम मध्यम बाजन बाजा
छौ चकवे बिति धरणि समाना, एकौ जीव प्रतीत न आना
कहाँ लौ कहौं अचेतहिं गयऊ, चेत अचेत झगरा एक भयऊ

साखी-ई माया जग मोहिनी, मोहिनि सब जग झारि।
हरिचन्द सत्त के कारणे, घर घर सोग बिकाय ।।४७।।

ramainī #47

jarāsindhu sishupāl sanghārā, sahasrārjun chhal so mārā;
baḍ chhal rāvan so gow bīti., lankā rahal kanchan kī bhīti;
duryodhan abhimāne gayaū, pāndav ker marm nahi payaū;
māyā ke dimb gayal sab rājā, utam madhyam bājan bājā;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

chhow chakave biti dharani sāmānā, ekow jīv pratīt na ānā
kahān low kahown achetahin gayaū,
chet achet jhagarā ek bhayaū;

Sākhī: ī māyā jag mohinī, mohini sab jag jhāri,
harichand sat ke kārane, ghar ghar soṇ bikāi.

Meaning:

Jarāsandh and Sishupāl were slain; Sahasrārjun was killed deceitfully;
The great deceiver Rāvan, who lived in walls of gold in Lankā, was also finished;
Duryodhan got killed because of his pride; no one knows even the whereabouts of the Pāndavas;
All the kings, sons of māyā, playing the best or mediocre music, also died;
The six emperors died and mingled with the earth; none of them believed in his own mortality;
How much more can I say? Everyone went without attaining realization; yet the wise and the ignorant are busy with their arguments.

Sākhī: This māyā is fascinating to the world; the whole world is allured by her;
For the sake of truth Harischandra, in sorrow, sold himself from house to house.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai

Commentary:

The theme of this ramainī is the power of māyā and the perishability of the world. Guru Kabīr refers to several ancient kings and emperors, who met their death because of their own ego, greed and deceitfulness. They felt invincible. Māyā, with its great power of delusion, defeated them all. These rulers were prominent characters in the two great epics of India - the Mahābhārata and the Ramāyana. (It is beyond the scope of this commentary to go into details about them.) Modern equivalents can be found in some of the dictators of today, such as President Marcos of Philippines, Chairman Mao Tsetung of China, and Baby Doc Duvalier of Haiti, and several others, who, in spite of their assumed power and invincibility have been, or will be, defeated by revolts against them and by death. They are all perishable.

Guru Kabīr is teaching here that we should uphold truth at all costs and obtain liberation from this world. We should not become victims of maya and be fooled by her allurements. She arouses the passions, cravings and desires, and these keep us in bondage. We become slaves to them. We should see the Reality of the Divine Being manifesting everywhere and live in thought, word and deed in *truth and in purity*. He refers to Harischandra who was a king, but in order to uphold the truth, he lost his kingdom and even sold his family and himself to fulfill his word. But what do we see in this world? People are engaged in quarrels, whether they belong to high castes or low castes. They quarrel whether they are intellectual or ignorant. People quarrel on the basis of religious beliefs, races and artificial classes. They are all motivated by their own ego and vanity. They do not think that all of their wrangling is entirely useless, as it will not help them to obtain

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Self-realization and liberation from this world. They will all die and leave everything behind. Our daily activities should be motivated by the Eternal issues which eventually govern our lives.

रमैनी-४८

मानिकपुर कबीर बसेरी, मद्दति सुनी शेख तकि केरी
ऊजै सुनी जौनपुर थाना, झूसी सुनी पीरन को नामा
एकइस पीर लिखे तेहि ठामा, खतमा पढ़े पैगम्बर नामा
सुनी बोल मोहिं रहा न जाई, देखि मुकर्बा रहा भुलाई
हबी नबी नबी के कामा, जहाँ लों अमल सो सबै हरामा

साखी-शेख अकर्दी शेख सकर्दी मानहु बचन हमार
आदि अन्त औ युग युग, देखहु दृष्टि पसार ।।४८।।

ramainī #48

mānikpur kabīr baserī, maddati sunī shekh taqqi kerī,
ujai sunī jaunpur thānā, jhūsī sunī pīran ko nāmā;
ekis pīr likhe tehi thāmā, khatmā parḍhe paigambar nāmā,
sunī bol mohin rahā na jāī, dekhi mukarbā rahā bhulāī;
habī nabī nabī ke kāmā, jahān lown amal so sabai harāmā.

Sākhī: shekh akardī shekh sakardī, mānahu bachan hamār,
ādi ant ow yug yug, dekhahu drishti pasār

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai

Meaning:

When Kabīr lived in Manikpur, he heard the fame of Shaikh Taqqi;
In Jaunpur he heard the name Ujjai and in Jhusī he heard the names
of *pīrs* (gurus);
There he found written the names of twenty one *pīrs* (gurus); they read
the *khatmā* (discourses) in the name of the prophet;
Hearing all of this I could not hold myself back; seeing the tombs of
the *pīrs* the people got lost;
They used the names of Habī and Nabī but look at their actions. In
practice they feel everything is *harām* (impure).

Sākhī: O Shaikh Akardī and Shaikh Sakardī! Listen to my words:
From the beginning to the end of time, and in every age, see
things with your own open eyes.

Commentary:

It must be remembered that Guru Kabīr was opposed to false piety and external show of religious fervour when true religious or spiritual feeling was not embedded in the heart. He spoke out against these whether the practitioners were of the Islamic or the Hindū faith. In this ramainī he is pointing out some of the deficiencies practiced by the Muslim priests and the lay-people who paid homage to them. He met these holy Muslim preachers in various places where he travelled. He heard them giving discourses and reading scriptures in the name of the Prophet. Some of the prophets were called Nabī and others Habī or the friend of God. He saw the names of famous *pīrs* or religious leaders inscribed on tomb stones. People went and prayed to the tomb

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

stones and made requests for their well being. In spite of their being religious, their practices were not pure and therefore considered to be *harām*. (Muslims use the word *harām* to mean that which is not pure, or it is bad, or not sanctified.) Kabīr observes that the people get lost seeing the tombs and the famous names written on them. They feel that they will obtain some blessing or favour by praying to the tomb stones in the name of the people listed there. He felt that the people doing so were beguiled because they could not get anything by praying to the dead. The people were not aware of the Law of Cause and Effect which operated in their lives. Speaking to two famous *pīrs* named Shaikh Akardī and Shaikh Sakardī, he admonished them to pay attention to his words. He said that at all times they must use their spiritual intellect to see things in the proper light. They must realize that the soul dwells within and that it is Divine. There is no need to accept a god who resides in the "seventh heaven" surrounded by all kinds of beauties and lavishness.

Guru Kabīr was a down to earth saint who was very concerned with the spiritual welfare of the common people. It hurt him a great deal to see that people fell victim to hypocrisy, and were deluded into believing that they were on the right spiritual path. He tried to open their spiritual eyes wherever he went and preached. That is why he states that he could not hold himself back when the saw the wrong things being done in the name of religion, and the people remaining gullible.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai

रमैनी-४९

दर की बात कहो दरवेसा, बादशाह है कौने भेसा
कहाँ कूच कहाँ करे मुकामा, मैं तोहि पूछौं मूसलमाना
लाल जर्द की नाना बाना, कौन सुरित को करो सलामा
काजी काज करहु तुम कैसा, घर घर जबह करावहु भैंसा
बकरी मुर्गी किन्ह फरमाया, किसके कहे तुम छुरी चलाया
दर्द न जानहु पीर कहावहु, वैता पढ़ि पढ़ि जग भरमावहु
कहिहिं कबीर एक सैय्यद बोहावै, आप सरीखा जग कबुलावै

साखी-दिन को रोजा रहत हैं, राति हनत हैं गाय।
यह खून वह बन्दगी,क्योंकर खुशी खुदाय ।।४९।।

ramainī #49

dar kī bāt kaho darvesā, bādshāh hai kowne bhesā;
kahān kūch kahān kare mukāmā,
mai tohi pūchhow mūsalmānā;
lāl jard kī nānā bānā, kown surati ko karo salāmā;
kājī kāj karahu tum kaisā,
ghar ghar jabahh karāwahu bhainsā;
bakarī murgī kinh pharmāyā, kiske kahe tun chhurī chalāyā;
dard na jānāhu pīr kahāwahu,
baitā paḍhhi paḍhhi jag bharmāwahu;
kahahin kabīr ek sayyad bohāwai, āp sarīkhā jag kabulāwai

Sākhī: din ko rojā rahat hein, rāti hanat hein gāi,
yeha khūn waha bandagī, kyonkar khushī khudāi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

O Dervish! Tell me the address of God and the form of His clothing? Where does He travel and where does He live? O Musalmān! I am asking you.
You talk of red and yellow colors in heaven; to what sort of meditation do you pay respect?
O Kāzī! What sort of work do you perform? You help the people from house to house to kill the buffalo.
Who ordered you to kill the goat and the hen? Who advised you to use the knife on the animals?
You are called *pīr*, but you do not understand the pain of others. You deceive the people pretending that you are reading the verses.
Kabīr says that one sect is called Sayyad and it persuades the world to agree with it.

Sākhī: In the day they observe *rozā* and in the night they kill the cow;
On the one hand they spill blood and on the other they do devotion. How can they please God?

Commentary:

In this Ramainī Guru Kabīr is asking some pointed questions of the Muslims urging them to examine their conduct and see if God will be pleased with what they are doing. He has also done the same thing with the Hindūs, as Hindūs and Muslims are the two major religions of India. A Dervesh is a Muslim fakīr who dances in a whirling fashion and dresses in white. They do this in order to obtain

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

attunement with God. Thus the term "Whirling Dervishes". Musalmān is also a term used for Muslims. The Muslims pray to God (Allāh) facing Mecca five times a day, and they must affirm that there is no God but Allāh and that Mohammed is His prophet. Considering their actions, Guru Kabīr is asking them who is their God and where does He live, and what is His form of clothing? Muslims believe that when they go to paradise there will be beautiful colors and maidens to wait on them, and they will enjoy life immensely. Kabīr is asking from what sort of meditation or spiritual discernment do they arrive at such knowledge.

Kabīr addresses the Kāzī, who is a Muslim holy man maintaining law and order of the religion, and asks him about his work. (Note the word 'kaj' means work and the word Kāzī can be derived from that root.) The Kāzī is instrumental in helping Muslims to kill the cow and buffalo by offering prayers thus making it *halāl* or pure. This is opposed to *harām* or bad. Who has ordered the Kāzī to kill the goat, the hen or any other animal as sacrifice. All scriptures and holy people, and saints, have taught not to kill. Thus Guru Kabīr states that you are called a *pīr* or a holy man but you do not understand the pain (pīr) of others. There is a sect of Muslims called Sayyad or Vahāvi who force other people to agree with them and become Muslims. Holy people do not behave in this way.

In the sākhī Guru Kabīr asks how God can be pleased with the Muslims who observed the *rozā* or fasting all day, and at night they kill the cow and eat lavishly. On the one hand they are practicing violence and spilling blood, and on the other hand they are praying to God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is our duty in life to love God. If we love God we must also love all the creatures which God created. All scriptures teach us to be non-violent. If we practice violence against God's innocent creatures, how can we please God? Guru Kabīr was a mystic saint of the highest order and, as such, he could not fail to point out to people of any religion their deficiencies and wrong practices in the name of religion. One must have compassion on all living things. Without compassion in the heart one cannot truly be a religious person, in spite of all the scriptures and religious duties he performs.

रमैनी-५०

कहइत मोहि भयल युग चारी, समुझत नाहिं मोह सुतनारी
बंसहि आगि लगि बंसहि जरिया, भरमभूल नर धंधे परिया
हस्ति के फन्द हस्ती रहई, मृगा के फन्दे मृगा रहई
लोहे लोह जस काटु सयाना, त्रिया के तत्त्व त्रिया पहिचाना

साखी-नारि रचंते पुरुषा, पुरुष रचंते नार।
पुरुषहि पुरुषा जो रचे, ते बिरले संसार ।।५०।।

ramainī #50

kahait mohi bhayal yug chārī, samujhat nāhin mohh sutnārī;
bansahi āgi lagi bansahi jariyā,
bharambhūl nar dhandhe pariyā;
hasti ke phand hastī rahaī, mrigā ke phande mrigā rahaī;
lohe lohh jas kātu sayānā, triyā ke tattwa triyā pahichānā;

Sākhī: nāri rachante purushā, purush rachante nār
purushahi purushā jo rache, te birle sansār

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

Four *yugas* have gone by and I am still advising the people; through attachment to sons and wives they do not understand me.
The bamboo rubbing on bamboo sets fire to all the bamboo; man, lost in doubts, becomes entangled in worldly business.
The male elephant is trapped by the female elephant, and the male deer is trapped by the female.
The wise person cuts iron with iron, and a woman recognizes the artifice of another woman.

Sākhī: A woman is attracted to a man and a man to a woman;
In this world it is rare to find a man in love with a Man.

Commentary:

Guru Kabīr is explaining the strong hold which passions, such as infatuation and love can have on people. People thus do not set their priorities correctly and suffer as a consequence. Our foremost goal in life is to know the real Self, which is God dwelling within. However, people become entangled with family relationships, such as wives and sons, or husbands and daughters for that matter, and live their lives in pursuit of material and emotional satisfactions to the exclusion of a spiritual ideal. He cites the example of a bamboo rubbing on another bamboo which results in fire and burns the bamboo grove down. Just so, people entangled with his materialistic pursuits burn with all the passions which such a life arouses.

Guru Kabīr cites the example of a male elephant being trapped by the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

female elephant, or the male deer being trapped by the female deer (the females being used as lures for the males). He advises that we must not be allured, similarly, because of passions, into being trapped into the material world. He cites the example of the wise person cutting iron with iron, i.e. man should be wise and know how to be in the midst of all the worldly activities, and yet, use these worldly activities to steer him to a spiritual life. Just as a woman understands the mystique of another woman, just so a person should understand the artifice of the world and not be trapped by it.

In the sākhī Guru Kabīr points out what is obvious to all, in that, a woman loves a man and a man loves a woman. This is the average every day experience of life. But he contrasts this with the idea of a man loving a man, which is rare indeed. (Does not refer to homosexuality). The Man here refers to the Self, or the Soul, which is Purush and is of male gender. Thus, the man who loves the Man (Purush or Soul) is truly the wise person who can free himself from the traps of māyā or illusion created by the material world, and obtain freedom.

रमैनी-५१

जाकर नाम अकहुवा रे भाई, ताकर काह रमैनी गाई
कहेके तात्पर्य है ऐसा, जस पन्थी बोहित चढ़ि वैसा
है कछु रहिनि गहनि की बाता, बैठा रहै चला पुनि जाता
रहै बदन नहिं स्वांग सुभाउ, मन अस्थिर नहिं बोलै काहू

साखी-तन रता मन जात है, मन राता तन जाय।
तन मन एकै होय रहै, तब हंस कबीर कहाय ।।५१।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #51

jākar nām akahuwā re bhāī, tākar kāhh ramainī gāī;
kaheke tātparya hai aisā, jas panthī bohit chaḍhi waisā;
hai kachhu rahini gahani kī bātā, baithā rahai chalā puni jātā;
rahai badan nahin swānga subhāu,
man asthir nahin bolai kāhū.

Sākhī: tan ratā man jāt hai, man rātā tan jāi,
tan man ekai hoi rahai, tab hans kabīr kahāi.

Meaning:

O my brother! He whose name is indescribable, how can one sing His glories;
The fact of such description is like a traveller boarding and sitting in a boat.
This is a matter of understanding; people think that the traveller is sitting, but in fact he is proceeding in the boat on a journey;
The traveller (knowledgeable person) does not show false pretense on his face; his mind is steadfast and he does not speak much to others.

Sākhī: The ignorant people have the body in one place and the mind is wandering and vice versa;
When the mind and the body work in harmony, then the soul is called a Hansā, says Kabīr.

Commentary

God is an Infinite Being and is not bound by time, space or causation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our minds and intellect are finite, and the finite cannot grasp the immensity of the Infinite. Therefore, it is impossible to describe the Infinite, which is God. We give names to God but He whose name is indescribable, how can one sing of His glories? What glories can we sing of God, when we do not really comprehend His immensity, His Infinity, His Omnipresence, His Omnipotence, His Omniscience. Guru Kabīr states that trying to describe or to sing the glories of God is similar to a person on a river bank, looking at a traveller sitting in a boat. To all intents and purposes, the traveller is sitting, but in fact, he is going along with the boat and so the description of his sitting is incorrect. Just so, any description of the Indescribable is also incorrect, and only reflects our understanding or the qualities which we care to give to that Infinite Divine Being. In reality, God and His glories are really indescribable. They can be experienced only at an intuitive level. That is the reason why self realized people and saints do not say very much about their inner experiences. This is partly because language does not exist to express that which is not the ordinary or average experience of humanity. Historically, once saints have tried to express their inner realized experiences, they have been castigated, ridiculed, burned, stoned to death, hung on the cross, etc. A person of realization has a steadfast mind. Whatever is in his mind is truly reflected in his facial expression. He does not show false pretence, or facial expression, which is not consistent with his inner experience. There are many false teachers who will have an external appearance of being holy or self-realized, but inwardly they remain as ignorant as any other person who has not realized God within themselves. A realized person's mind is steady and he does not have much need to speak. But others whose minds are restless and who have not tasted the nectar of Divine Realization speak a great deal. It

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is thus apt to say of them that empty barrels make the most noise. Such unrealized people may physically be present in one place, but their mind is roaming around restlessly. If their mind appears to be steady for a moment their bodies are restless and they are incessantly doing one thing or another, or going from one place to another in an agitated way. Guru Kabīr is saying that when the mind is steadfast and the body is controlled, and both are working in harmony, then such a person can be called a Hansā or a realized person. It is the mark of a self-realized person to radiate peace, love and harmony. His words are few, but enriching and consoling to anyone who hears them.

What Guru Kabīr teaches through this Ramainī is that we have no need to try to describe the Indescribable. Instead, we should try to develop ourselves spiritually and to inwardly realize the Divine presence. When we do this we will automatically be at peace, and will not make a great deal of noise like empty barrels. It is only then that we will be fit for liberation, and to be in God's Divine presence.

रमैनी-५२

जेहि कारण शिव अजहुँ वियोगी, अंग विभूति लाय भौ योगी
शेष सहस्र मुख पार न पावै, सो अब खसम सही समुझावै
ऐसी विधि जो मोकहँ ध्यावै, छटहें माह दरश सो पावै
कौनेहु भाव देखाई देहों, गुप्तहिं रहों स्वभाव सब लेहों

साखी-कहहिं कबीर पुकार के, सबका उहै हवाल।
कहा हमार मानै नहीं, कैसे छूटे भ्रम जाल ।।५२।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #52

jehi kāran shiv ajahu viyogī, anga vibhūti lāi bhow yogī;
shesh sahastra mukh pār na pāwai,
so ab khasam sahī samujhāwai;
aisī vidhi jo mokahh dhyāwai,
chhathahe māhh darash so pāwai;
kownehu bhāw dekhai dehon,
guptahin rahon swabhāw sab lehon.

Sākhī: kahahin kabīr pukār ke, sab ka uhai hawāl,
kahā hamār manai nahīn, kaise chhūte bhramjāl.

Meaning:

For what reason Shiva suffered the pain of separation and smeared his body with ashes and became a yogī?
Even Sheshnag with a thousand mouths could not fathom the secret of God; that powerful Lord himself teaches me;
(God says) "Whoever meditates on me thus, will see me in his purified heart;
In some way I will show myself to him; though hidden, I will accept his sincere devotion".

Sākhī: Kabīr speaks loudly that this is the condition of all the people;
They do not listen to my words; how can they get rid of their doubts?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

The theme of this Ramainī is the realization of God by a purified heart. The devotee must meditate by controlling all of his senses, and turning his mind within, so that he can realize the Divine Consciousness within. Many great personalities meditate to find God - the Eternal Brahman, but fail to do so. God remains hidden within, but the pure devotee realizes Him and sees Him through his spiritual vision. God is pleased with such truthful devotion.

Shiva is one of the Trinity in Hindūism. His wife is Pārvatī, but he is always shown as a yogī separated from his wife. He smears his body with ashes and does meditation on the Supreme Lord. Shesh Nāg is the mythological serpent with a thousand mouths (heads) and it floats on an ocean of milk. Lord Vishnu himself rests on Shesh Nāg, Sheshnāg, worshiping the Supreme Lord with a thousand mouths, cannot fathom the secret of God. Guru Kabīr uses these two examples to show that realization of God does not depend on the external show of sacrifices, isolation, smearing the body with ashes or putting on certain garments, even praising the Lord literally with a thousand mouths. These are the teachings of the false Gurus. Guru Kabīr teaches the alternative of *Sūrat Shabd Yog*. By this, one obtains an easy union (*sahaj samādhi*) with the Eternal Lord. This is entirely an inner process and has no external show about it. People, however, insist on following certain traditional and ritualistic practices, often without logic or spiritual discernment. Guru Kabīr teaches the *mystical way* of union with God which is quite a natural way. He observes that if people do not follow the proper way which he has shown them, but persist in practicing and propagating the wrong

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

teachings and methods, then how can they be free of doubts and obtain spiritual enlightenment.

रमैनी-५३

महादेव मुनि अन्त न पाया, उमा सहित उन जन्म गमाया
उनहूँ ते सिध साधक होई, मन निश्चय कहु कैसे कोई
जब लग तनमें आहै सोई, तब लग चेत न देखै कोई
तब चेतिहो जब तजिहौ प्राना, भया अयान तब मन पछताना
इतना सुनत निकट चलि आई, मन विकार नहिं छुटै भाई,

साखी-तीन लोक मुवा कौवाय के, छूटि न काहु कि आस।
एकै अँधरे जग खाया, सब का भया निपात ।।५३।।

ramainī #53

mahādev muni ant na pāyā, umā sahit un janma gamāyā;
unahūn te sidh sādhak hoī, man nishchai kahu kaise koī;
jab lag tan mė āhai soī, tab lag chet na dekhai koī;
tab chetiho jab tajihow prānā, bhayā ayān tab man pachhtānā;
itnā sunat nikat chali āī, man vikār nahin chhutai bhāī;

Sākhī: tīn lok muwā kowāi ke, chhūti na kāhu ki ās,
ekai andhare jag khāyā, sabkā bhayā nipāt.

Meaning:

The *muni* Mahādev could not fathom the mysteries of the mind; with Umā he spent his life trying to fathom them.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Who can definitely say that there was a greater *sidh* or *sādhak* than Mahādeo and Umā.
So long as there is life in the body, so long no one tries to be awakened.
You will awaken when your life is about to depart; you will be proved foolish and you will repent.
Hearing all of these some people came to me, but they could not give up the defects of their mind.

Sākhī: The three worlds making crow-like noises have died; no one could give up his desires;
One darkness ate up the world and all were destroyed.

Commentary:

Mahādev(Shiva) was a great ascetic and he is generally represented as sitting in deep meditation. He is a divine personality being one of the three aspects of God. Umā (Pārvati) was his wife. Prior to her becoming his wife, she was impressed with his ascetic devotion and wanted to serve him. In order to accomplish her aim, she danced before the meditating Shiva. He eventually broke his mediation. Both of them lived an ascetic life. In the world there is hardly anyone who could be said to be greater ascetics than they. Guru Kabīr is saying that even they could not fathom the mysteries of the mind.

People, generally, do not appear to awaken from spiritual ignorance to spiritual enlightenment. They are more preoccupied with sense gratification and material pleasures of the world. When there is suffering and illness, and life is about to depart, then people begin to think about the reality of life. Then they truly turn to God, but often

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

it is too late. What has not been in them all along cannot be attained at the end of life. There is a saying that 'what the rain cannot fill the dew will not fill'. This is the time of life when people remember their past and often have regrets that they have done many wrong things or that they did not pay attention to religion or a spiritual life. But then it is too late. This is why Guru Kabīr has often exhorted people to wake up from spiritual ignorance and attain enlightenment. Hearing what Kabīr had to say, many people came to him for instruction, but they were not able to give up the defects of their minds.

In the sākhī he states that the three worlds (heaven, hell, earth) have died; they made noises like the crows and they could not give up their desires. The crow-like noises are the readings of scriptures and preachings and philosophizings that go on in the world. They do not help people to truly awaken to the Divine presence within. He observes that the darkness of ignorance has devoured the world and all were destroyed. Figuratively, he means that people did not achieve liberation and, bound by their karmas, they were bound to the cycles of rebirths.

रमैनी-५४

मरिगौ ब्रह्मा काशी को बासी, शीव सहित मूये अविनाशी
मथुरा के मरिगै कृष्ण गोवारा, मरि मरि गये दशोंअवतारा
मरि मरि गये भक्ति जिन ठानी, सुर्गण मा निर्गुण जिन आनी

साखी-नाथ मछन्दर बाँचे नहीं, गोरख दत्त औ व्यास।
कहहिं कबीर पुकारि के, ई सब परे काल के फाँस।।५४।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī 54

marigow brahmā kāshī ko bāsī, shiv sahit muye avināshī,
mathurā ke marigow krishna govārā,
mari mari gaye dasho avtārā;
mari mari gaye bhakti jin thānī, sargun mā nirgun jin ānī.

sākhī: nāth machchandar bānche nahīn, gorakh datt ow vyās,
kahahin kabīr pukār ke, ī sab pare kāl ke phāns.

Meaning:

Brahmā, claiming to be indestructible, died, as did Shiva who was an inhabitant of Kāshī;
Krishna, the cowheard of Mathurā, died, and all the ten incarnations of God have died;
The devotees who accepted devotion also died; those who realize God with qualities or without qualities also died.

Sākhī: Machchandar Nāth could not be saved from death, nor could Gorakh, Dattatreya and Vyās;
Kabīr teaches emphatically, that all of these were subject to the trap of death.

Commentary:

Every living being is subject to physical death. Death, however, does not mean the destruction of the Reality which exists in living beings. Death represents a transition for that Reality which is the Soul and which is everlasting. Thus, it does not matter how exhalted a being is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

he/she is subject to the natural law of physical death. In this Ramainī Guru Kabīr lists a few of the great beings of India who suffered death.

Brahmā, who is the creator aspect of God as one of the Trinity, was subject to death, although he was thought to be imperishable. Shiva, the Destroyer aspect of the Trinity, was also thought to be imperishable. It is said that he lived in the holy city of Kāshī, which is thus also called the City of Shiva. He, also, met with death. Krishna, who was a cowherd and one of the famous incarnations of God for the removal of evil from the world, also died. The ten famous incarnations of Vishnu, the Preserver aspect of the Trinity, also met with death. All the people who were thought to be devotees of God and accepted devotion as their religious practice, also died. It did not matter whether they realized God as a Being with qualities, or a Being without qualities. They, nevertheless, all met the same fate.

Other famous personalities also died, such as Machchandar Nāth, Gorakhnāth, Dattatreya and Vyās. The latter was the writer of the Vedas and the Mahābhārata. Guru Kabīr is emphasizing to all the people that all of the above great personalities were subject to death.

What Guru Kabīr means to teach through this ramainī is that no matter who we think we are, whether we feel we are great or not, it does not matter. We will all still face death. As long as we have this physical body, this body will end in death. That is why in many places he has emphasized the removal of attachment with this perishable body. One of his famous lines states: *"deha asakti ko hatāle pyāre manā"* (O dear mind! Remove the attachment with the body). The context in which he gives this type of teaching is that the only thing that will go

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with us is our spiritual development, our character, our realization of unity with God. If we are fascinated with this temporary body and adorn it in many ways, and lavish a great deal of attention on it, the body will still one day leave us and mingle with the earth. We must thus pay more attention to that which will go with us, namely, our good deeds, in thought, word and deed. These will determine what type of fruits we will reap in another life. And do not think that this is not so. The soul is eternal and therefore cannot die at the time of physical death. It must carry on. But it will not be able to function in any way unless it assumes a body again. It is thus that the Law of Karma operates in the lives of all people, and it does make a great deal of sense if you understand the functioning of the Law of Karma. If we understand the Law of Karma it will help us to practice a righteous and *dharmic* life now. Thus we must not be fooled by the physical beauties of the bodies, but be enlightened by the Eternal Spirit which dwells within.

रमैनी-५५

गये राम औ गये लछमना, संग न गई सीता ऐसी धना
जात कौरवे लागु न बारा, गये भोज जिन्ह साजल धारा
गये पाण्डव कुन्ता सी रानी, गये सहदेव जिन बुधि मति ठानी
सर्व सोने की लङ्क उठाई, चलत बार कछु संग न लाई
जाकर कुरिया अन्तरिक्ष छाई, सो हरिचन्द देखल नहिं जाई
मूरख मनुषा बहुत सँजोई, अपने मरे और लग रोई
ई न जानै अपनेउ मरि जैबे, टका दश बिढ़ै और ले खैबे

साखी-अपनी अपनी करि गये, लागि न काहु के साथ।
अपनी करि गये रावणा, अपनी दशरथ नाथ ।।५५।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #55

gaye rām ow gaye lachhmanā, sangh na gaī sītā aisī dhanā;
jāt kourawe lāgu na bārā, gaye bhoj jinh sājal dhārā;
gaye pāndav kuntā sī rānī,
gaye sahādeo jin buddhi mati thānī
sarva sone kī lank uthāī, chalat bār kachhu sang na lāī;
jākar kuriyā antāriksh chhāī, so harichand dekhal nahin jāī;
mūrakh manushā bahut sanjoī, apne mare owr lag roī;
ī na jānai apneu mari jaibe, takā dash biḍhai owr le khaibe;

Sākhī: apnī apnī kari gaye, lāgi na kāhu ke sāth;
apnī kari gaye rāvanā, apnī dasrath nāth.

Meaning:

Both Rām and Lakshman departed from this world; the peerless Sīta could not follow them;
The Kouravas died very quickly; king Bhoja who glorified the city of Dhārā also departed.
The Pāndavas and the great queen Kuntī also departed; Sahādeo who was very wise also departed.
Rāvan built the city of Lankā of gold, but at his departure nothing followed him.
King Harischandra whose fame reached the sky, cannot be seen any more.
The foolish man gathers many things around him; he is to die but he cries at the death of others.
He does not think about his own death but tries to increase his possessions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sākhī: Everyone came and performed his actions but wealth followed none of them;
Both Rāvan and Dasrath performed their actions in this world and went.

Commentary:

The theme of this ramainī is the impermanence of mundane existence. All people must depart from this world no matter how famous or how humble they are. Guru Kabīr has stated that whoever has come into the world must leave whether he is a king, pauper or fakīr. It is thus in this ramainī that he states that Rām and his brother Lakshman departed from this world. Rām could not take his most faithful wife Sīta with him. The story is in the Ramāyana. Similarly, the Kouravas who were warriors in the famous Mahā Bhārata epic, also died taking nothing with them. King Bhoja whose capital city was Dhārā also died and took nothing. The Pāndavas also of the Mahā Bhārata and queen Kuntī went empty handed. Sahādeo, one of the Pāndavas, and noted for his intellectual genius, also died and went empty handed. The great Rāvan who was proud of his invincibility, and who is portrayed in the Ramāyana as a demon king, and who abducted the faithful Sīta, left his golden kingdom and went empty handed. King Harischandra who was noteworthy for his truthfulness and great fame, also went. Guru Kabīr enumerates these great personalities of ancient times who are glorified even today, and some also worshipped by the devout. They went without taking anything with them. Their lives were impermanent.

People generally gather many things around them not paying any heed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to the fact they will die and leave everything behind. They clutter their lives with things and relationships, and are preoccupied with fame, honour, pride and ego, all to no use in the end. They see others dying all around themselves, and yet they are preoccupied in their material way of life. Each person comes into the world and performs his actions and departs. Thus it is said that the world is like a stage on which the actor comes and plays his part and then leaves the stage. So did the famous Rāvan and King Dasrath who was the father of Rām and Lakshman. Of all of them, their earthly lives were impermanent. But during life people do not reflect upon that impermanence. Guru Kabīr teaches the lesson here that we should realize the impermanence of this earthly world and try to devote ourselves to the search for the Essence of Existence. This Essence is the Reality which pervades all existence, and we need to become aware of That much more so than gathering material things and entangling ourselves in bondage.

रमैनी-५६

दिन दिन जरैं जलनी के पाऊ, गाड़े जाय न उमगे काहू
कन्धन देइ मस्खरी करई, कहुधौं कौन भाँति निस्तरई
अकर्म करै औ कर्म को धावै, पढ़ि गुनि वेद जगत समुझावै
छूँछे परे अकारथ जाई, कहहिं कबीर चित चेतहुँ भाई

ramainī #56

din din jarein jalanī ke pāū, gāḍe jāi na umge kāhū,
kandhan dei maskharī karaī,
kahudhown kown bhānti nistaraī,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

akarm karai ow karm ko dhāwai,
paḍhi guni ved jagat samujhāwai
chhūnche pare akārath jāī, kahahin kabīr chit chetahun bhāī

Meaning:

Ignorant people, burning with three types of sufferings, follow the footsteps of false gurus and continue to burn day by day. From the abyss of ignorance no one was able to come out.
The false gurus do not support their disciples by giving true teachings but they make jokes. Then tell me how can they get liberation?
They perform ignoble actions and run after rituals. They read the Vedas and listen to it and explain them to others;
Followers of this type of guru waste their lives without knowledge.
Kabīr advises: "O brother! Be careful now."

Commentary:

The world is full of false spiritual teachers who are primarily motivated by ego, pride and vanity. They like to gather disciples around them and earn a very good living by doing it. But they do not have spiritual depth. The ignorant disciples, without examining the merits and spiritual depths of such a person, accept him as a guru, a spiritual teacher. They thus remain ignorant of true knowledge.

The three types of suffering that people have are due to three types of agents: (l) suffering inflicted by other people; (2) suffering inflicted by nature, such as earthquakes, volcanoes and floods and (3) suffering from within, such as mental disease, heart disease, pneumonia, stroke

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cancer, etc. People would like to free themselves from such sufferings, but because of their evil karmas they cannot escape. When they follow a dishonest guru they continue to burn day by day in their miseries, which are compounded by the falsehoods fed to them by their so-called teacher. These gurus are quite good at telling stories and sound very plausible, but they lack spiritual depth. How can followers of such deceptive teachers obtain liberation? Guru Kabīr asks. These people often perform many ignoble actions as we have seen and heard many, many times on television and newspapers. They often partake in elaborate rituals, all to no spiritual benefit of disciples. They read the scriptures, such as the Vedas, and explain them to others, but they do not have any conviction in the teachings of the scriptures, and so their teaching becomes vain. They cannot show by example what a true spiritual teacher should be. Guru Kabīr is always concerned about the welfare of the ordinary people. He thus advises: "O brother! Be careful." Elsewhere he has stated: "O man! You strain the water before you drink it. Just so, examine your guru before you accept him."

रमैनी-५७

कृतिया सूत्र लोक एक अहई, लाख पचास की आयू कहई
विद्या-वेद पढ़े पुनि सोई, बचन कहत परतक्षै होई
पैठी बात विद्या की पेटा, बाहु के भर्म भया संकेता

साखी-खग खोजन को तुम परे, पाछे अगम अपार।
बिन परचै कस जानिहो, कबीर झूठा है हंकार ।।५७।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #57

kritiyā sūtra lok ek ahaī, lākh pachās kī āyū kahaī,
vidyā ved paḍhe puni soī, bachan kahat partakshai hoī
paithī bāt vidyā kī petā, bāhu ke bharm bhayā sanketā.

Sākhī: khag khojan ko tum pare, pāchhe agam apār,
bin parchai kas jāniho, kabīr jhūthā hai hankār.

Meaning:

According to the *sūtra* of rituals, there is a world where man's life is thought to be 5 million years.
Again some people versed in the knowledge in the Vedas explained it as if they have seen it with their own eyes.
They delve into the scriptures and read some stories, and they explain them by exaggerating them. Listeners believe the stories and become the victims of great doubts.

Sākhī: O brothers! You are searching in the sky of imagination for the bird which is the mind; but you are leaving the limitless and unfathomable God behind.
Without understanding, how can you know Him? Kabīr says that pride is false.

Commentary:

In this ramainī Guru Kabīr recounts some of the falsehoods and exaggerations which false and shallow teachers expound to their unwitting victim disciples. No one has actually been to heaven and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

personally know of its attributes, yet they speak to the lay people as if they have personal knowledge. They speak with seeming authority. It is a common characteristic of man to exaggerate the things which are beyond the average understanding of people. It is thus that many preachers exaggerate what they conceive to be heaven. They exaggerate the life span of the denizens of heaven. They exaggerate the luxuries of paradise, and the life of ease and contentment, often bedecked with beautiful maidens. Often it is a place flowing with milk and honey. But after having listened to all these exaggerations, people become no wiser and, in fact, they get farther away from the Divinity which resides within their own hearts. They seek a mirage when the thirst-quenching lake is right at hand. Guru Kabīr uses a very apt example of such people searching in the sky of imagination for a bird which does not actually exist. The bird is the mind which soars to heights of fancy. But in doing so, they are leaving the unfathomable and limitless God behind Who is sitting right within their own being. Guru Kabīr states that without having proper understanding, and proper spiritual discrimination, one remains ignorant and follows the people full of pride. He emphasizes that pride if false. Be smart and examine a spiritual teacher, just as you would objectively examine an article you wish to purchase. The article will likely cost you some money, but the spiritual preceptor can cost you your life of liberation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-५८

तै सुत मानु हमारी सेवा, तो कहँ राज देउँ हो देवा
अगम-दृगम गढ़ देउँ छुड़ाई, औरों बात सुनहु कछु आई
उतपति परलय देउँ देखाई, करहु राज सुख बिलसो जाई
एकौ बार न होइ हैं बाँको, बहुरि जन्म न होइ हैं ताको
जाय पाप सुख होइ हैं घना, निश्चय बचन कबीर के मना

साखी-साधु सन्त तेई जना, जिन मानल बचन हमार
आदि अन्त उत्पत्ति प्रलय, देखहु दृष्टि पसार ।।५८।।

ramainī #58

tai sut mānu hamārī sewā, toh kahan rāj deun ho dewā;
agam drigam gaḍh deun chhuḍāī,
owron bāt sunahu kachhu āī;
utpati parlai deun dekhāī, karahu rāj sukh bilso jāī;
ekow bār na hoihein bānko, bahuri janm na hoihein tāko;
jāi pāp sukh hoihein ghanā, nishchai bachan kabīr ke mani

Sākhī: sādhu sant teī janā, jin mānal bachan hamār,
ādi ant utpatti pralai, dekhahu drishti pasār.

Meaning:

O son! Render service to me; I will give you the Kingdom of the Gods
I will release you from the strong and inaccessible fortress of th
world; come to me and listen to my teachings;
I will show you the creation and the destruction of the world; you w

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

enjoy pleasures and bliss in the Kingdom of God;
No one will be able to harm a single hair on you, and you will not be born again in this world;
Evils will vanish and you will get supreme bliss; follow the infallible words of Guru Kabīr.

Sākhī: Those are real sadhus and saints who obeyed my teachings;
Casting their vision, they can see the beginning and the end creation and destruction.

Commentary:

A guru will often consider his disciple to be a son (or daughter) and so he would speak to him (her) addressing him as a son (or daughter). This is the same concept as God being the Father and we being the sons or daughters of God. Just so, a guru will consider his disciples to be sons and daughters. Guru Kabīr, being a supreme guru, speaks to all of us addressing us as son (or daughter). Rendering service to the guru is the supreme duty of the disciple, because it is through the guru's teaching and blessing and grace that he obtains spiritual wisdom and emancipation. Guru Kabīr has taught that worship of the guru contains all other worships, just as when you water the root of a tree the branches, leaves, flowers and fruits all become watered.

Guru Kabīr explains some of the benefits to be derived by following his teachings. These include a release from the strong bonds of this material world which keep people on the merry-go-around on the wheel of Karma. The disciple will be able to see the creation and destruction of the world and he will rise above these and enjoy the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bliss available in the Kingdom of God. Creation and destruction are going on all the time, as new life emerges and old and diseased life decays and dies. When a disciple becomes attuned to God, his spiritual vision allows him to see and understand the creative and destructive forces in the world, as both are equally the function of God. When one is attuned to God no one will be able to harm him in any way. Even what appears to be harming will, to such a disciple, be accepted as good because he has risen above the dualities of good and bad, pain and pleasure, etc. For such a disciple there is never any evil but only the bliss of Divine Consciousness is present everywhere. It is thus with authority that Guru Kabīr instructs to follow his infallible words which will not fail to give liberation.

रमैनी-५९

चढ़त चढ़ावत भँड़हर फोरी, मन नहिं जाने केकरि चोरी
चोर एक मूसै संसारा, बिरला जन कोई बूझनहारा
स्वर्ग पताल भूमि ले बारी, एकै राम सकल रखवारी

साखी-पाहन व्है व्है सब गये, बिन भितियन के चित्र।
जासो कियउ मिताइया, सो धन भया न हित्र ।।५९।।

ramainī #59

chaḍhat chaḍhawat bhandhar phorī,
man nahin jāne kekari chorī;
chor ek mūsai sansārā, birlā jan koī būjhanhārā;
swarg patāl bhūmi le bārī, ekai rām sakal rakhwārī.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sākhī: pāhan hwai hwai sab gaye, bin bhitiyan ke chitra;
jāso kiyau mitāiyā, so dhan bhayā na hitra.

Meaning:

The vessel is broken by the passions which rise up turn by turn; the mind does not know who robbed it;
There is one thief who robs the whole world; there is a rare person who understands it;
From heaven, to hell, to earth, turn by turn, there is only one Rām who protects all.

Sākhī: All the people becoming like stones have vanished; they were as drawings without a wall;
The wealth which they tried to befriend could not become a friend at all.

Commentary:

Life is full of problems which are often brought on, innocently, by people on themselves. Some of these problems are caused by the various passions and by wrong thinking caused by the mind. In this ramaini Guru Kabīr speaks of the passions as thieves which rise up one after another, such as anger at one time and lust at another, or hate at one time and greed at another. He refers to life as the vessel. Just as an earthen vessel can be broken by a force applied to it, just so, life becomes broken by the force of the various passions which arise from time to time. One is thus often helpless once the passions have their way. In the end only suffering occurs when the mind cannot control

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the passions. However, the mind itself is a great thief and Guru Kabīr states that it robs the whole world. People all over the world are subject to similar workings of the mind. And the mind is the most powerful tool at the disposal of man. The mind robs us of proper knowledge and understanding and often causes us to do foolish things innocently thinking that we are doing what is right.

There is only one God or we can say "only" God, as all things in the universe are projected from the Being of God. Thus God is present in heaven, hell and earth, and the same God is the protector of all. But we foolishly place God in heaven and outside of hell when we know fully well that God is present everywhere. Only very few people in the world think clearly about these matters and so are able to understand them.

People come and go from this world, but Guru Kabīr states that they have become like stones. People become very hard-hearted and rigid in their belief systems and, figuratively, they become as insentient as the stone. Just as a stone drowns very quickly in water, just so people drown in their passions and spiritual ignorance. In the end they became like drawings without walls, i.e. they have vanished. A drawing or a painting must have a canvas or a wall for it to exist; it cannot exist in space. People have tried to befriend wealth, but in the end none could be befriended because all have to leave the world unable to take anything with them, except their own spiritual growth.

The lesson taught in this ramainī is that we must examine ourselves i.e. we must practice introspection and be aware of what we are doing. We must use spiritual discrimination at all times to examine our

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

behaviour, attitudes and belief systems, and try to steer our life in such a way that it becomes uncluttered, or becomes out of reach of the various passions and the tricks of the mind.

रमैनी-६०

छाँड़हु पति छाँड़हु लबराई, मन अभिमान टूटि तब जाई
जिन ले चोरी भिक्षा खाई, सो बिरवा पलुहावन जाई
पुनि सम्पत्ति औ पति को धावै, सो बिरवा संसार लै आवै

साखी-झूठ झूठ कै डारहू, मिथ्या यह संसार।
तेहि कारण मैं कहत हौं, जाते होय उबार ।।६०।।

ramainī #60

chhāḍahu pati chhāḍahu labrāī, man abhimān tūti tab jāī,
jin le chorī bhikshā khāī, so birwā paluhāwan jāī,
puni sampati ow pati ko dhāwai, so birwā sansār lai āwai,

Sākhī: jhūth jhūth kai dārahū, mithyā yehh sansār,
tehi kāran mein kahat hown, jāte hoi ubār,

Meaning:

Give up ego and falsehood; only then will the pride of your mind be broken;
If you eat by stealing and begging then you are causing a tree of bad karmas to flourish;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If you run after wealth and honour then that tree of bad karmas brings you back into the world.

Sākhī: Oh false person! Give up your falsehood; this world is false; For this reason I am advising you, so that you may obtain liberation.

Commentary:

Egotism, falsehood and pride are quite wide spread in the world. It is only by giving these up that the mind is helped to be purified. Similarly, the mind is made impure by impure behaviour, such as stealing and begging or running after wealth, fame and honour etc. These negative actions literally plant a tree that will flourish as long as the bad actions are continued. These bad actions are responsible for our returning to the world to reap the rewards or punishments that ensue from their commitment. People have to realize that they cannot escape the Law of Karma, or Cause and Effect. As long as they do not realize the harm done by their evil karmas, so long they will not think it necessary or important to purify their behaviour.

Guru Kabīr is saying that do not be false yourself, and give up all falsehood. In reality, the whole world is false in the sense that nothing endures. Anything that does not endure eternally is metaphysically false. Only the reality of God and the spirit of God dwelling within are real because they are eternal and can never be made to be false or non-existent. Guru Kabīr wished to emphasize the fact that as long as people are engaged in falsehood of one type or another, or are after fame and honour, or committing evil actions, so long they will not be

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

able to obtain liberation. It is for the purpose for instructing everyone that he makes these statements, so that people can wake up and become aware of their activities in thought, word and deed, and rectify anything in them that is wrong. Unless people do so, they will not be able to obtain liberation as the Law of Karma ensures that people remain in the bondage of their own desires. Liberation can be attained only when life is purified in thought, word and deed.

रमैनी-६१

धर्म कथा जो कहतै रहई, लाबरि उठि जो प्रातै कहई
लाबरि बिहाने लाबरि संझा, एक लाबरि बसे हृदया मंझा
रामहु केर मर्म नहिं जाना, ले मति ठानिनि वेद पुराना
वेदहु केर कहल नहिं करई, जरतै रहे सुस्त नहिं परई

साखी-गुणातीत के गावते, आपुहिं गये गँवाय।
माटी का तन माटी मिलिगौ, पवनहिं पवन समाय ।।६१।।

ramainī #61

dharm kathā jo kahatai rahaī, lābari uthi jo prātai kahaī,
lābari bihāne, lābari sanjhā, ek lābari base hridyā manjhā;
rāmahu ker marm nahin jānā, le mati thānini ved purānā,
vedahu ker kahal nahin karaī, jartai rahe sust nahin paraī.

Sākhī: gunātīt ke gāwate, āpuhin gaye gawāi,
māti kā tan māti miligow, pawanahin pawan samāi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and

Meaning:

Those who keep on giving religious discourses, get up in the morning and start telling lies;
They tell lies in the morning and in the evening; only one thing, falsehood, remains in their hearts;
They do not know the secret of God, and yet, they give discourses on the Vedas and the Purānas (scriptures of India);
They do not obey the teachings of the Vedas; they keep on burning, yet their zeal for lying does not subside.

Sākhī: Though they sing the glories of God, they, themselves, become lost;
The body of clay mingled with the clay and the breath with the air.

Commentary:

People all over the world, belonging to various religions, keep on giving religious discourses to their congregations. Somehow their messages do not get through to their audience because people ever remain the same. The main reason for not effecting a change in people's hearts is that the preachers themselves are not perfect. They are themselves involved in the various passions of the mind and are given to sense gratifications. They themselves have their personal biases and pet theories. They are themselves swayed by certain traditions to which they belong, and close their minds to other traditions, and even to sources of truth. A religion can be popular and have a large following, but not touch the fountain of Truth. The reason

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is that all religions are propagated by man. As Mahatma Gandhi pointed out: "Man is himself imperfect. Any spiritual truth that has to go through an imperfect medium itself becomes imperfect". Preachers do not preach universal scripture, but sectarian scripture, and so cannot make a universal appeal.

It is because of such conditions existing in the world that Guru Kabir has pointed out that people giving religious discourses are just telling lies. They do not truly understand the mystical or metaphysical teaching of their religion, and yet they speak as if with authority. People with intelligence and open minds cannot accept the false teachings propagated by many preachers. It is for such a reason that there are many people who grow disillusioned with religion. Often religion remains as a hollow shell without a spiritual heart.

If a religious teacher, himself, does not know the secret of God that dwells as the spirit within, how can he make that obvious to his congregation. God is that ever-present, Eternal Power dwelling within and manifests as life and consciousness. One does not have to go anywhere to find God, but within himself. And when one finds God within himself, he does not have to teach as preachers do all over the world. He imparts his teaching humbly to true devotees, as any Satguru will do. A self-realized spiritual teacher does not deliver fist-pounding, guilt-evoking, haranguing, passionate and magnified gestural lectures. He simply and humbly imparts spiritual teaching to his disciples. Such theatrical performers are burning in their own ego and passions. How can they convey Truth to others? Such people sing the glories of God but are lost in the byways of passions, cravings and the allurements of sense pleasures. In the end, they mingle with the clay, not having realized the secret of God in their own lives.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and

रमैनी-६२

जो तू करता वर्ण विचारा, जन्मत तीन दण्ड अनुसारा
जन्मत शूद्र मुये पुनि शूद्रा, कृतम जनेऊ घालि जग धन्धा
जो तू ब्राह्मण ब्राह्मणी जाया, और राह दे काहे न आया
जो तू तुरुक तुरुकनि क जाया, पेटहिं काहे न सुनति कराया
कारी-पियरी दुहहु गाई, ताकर दूध देहु बिलगाई
छाडु कपट नर अधिक सयानी, कहैं कबीर भजु सारंगपानी

ramainī # 62

jo tū kartā varn vichārā, janmat tīn dand anusārā;
janmat shūdra muye puni shūdrā,
kritam janeo ghāli jag dhandhā;
jo tū brāhman brāhmanī jāyā, owr rāha de kāhe na āyā;
jo tū turuk turukani ka jāyā, petahin kāhe na sunati karāyā;
kārī piyarī duhahu gāī, tākar dūdh dehu bilgāī;
chhāḍu kapat nar adhik sayānī,
kahein kabīr bhaju sāranga pānī.

Meaning:

O Brāhmins! If you think of castes, why were you not born according to one with three staffs;
You are born as a Shūdra and you die as a Shūdra, yet you put on the artificial janeo (sacred thread) to do your business in the world.
If you are a Brāhmin born of a Brāhmin woman, why were you not born in another way? (Shūdras are also born in the same way).
If you are a Turk born of a Muslim woman, why were you not

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

circumcised in the womb?
If you milk two cows, one black and one yellow, can you distinguish between the milk? O foolishly smart person! Give up your cunningness; Kabīr advises to worship the holder of the bow (Rām).

Commentary:

India has four major castes, i.e. Brāhmins, Kshatriyas, Vaishyas and Shūdras. The Brāhmins are generally the scholars and are held to be of high caste. But Brāhmins have held themselves superior to all other castes, not because of learning but because of birth. So even if a Brāhmin is of bad character he is still regarded as of high birth. The Shūdras are the low caste people who are not even supposed to read the scriptures, and they do menial jobs. Guru Kabīr taught people to give up the caste system, and it is on that basis that he speaks in this present ramainī.

He says that if the Brāhmin considers himself of high caste, why was he not born with the three staffs, i.e. a *Tridandī Brāhmin*. The three staffs are control over the thoughts; control over speech and control over the body (senses). The *Tridandī Brāhmin* is the highest order of Brāhmins. But in actual fact every Brāhmin is born from his mother, just as a shūdra does. The Brāhmins say that a woman is unclean when she gives birth. This makes the Brāhmin woman a Shūdra and the baby born also a Shūdra. When the Brāhmin dies his body is also unclean, just as the Shūdras. After visiting the dead a Brāhmin will cleanse himself by sprinkling water over himself. Brāhmins put on the sacred thread and propagate the caste system, and maintain their own status. Guru Kabīr observes that if a person is a Brāhmin, he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGang

should probably not be born in the same way as a Shūdra. Similarly, to the Muslim he says that he is also born of a woman as any Shūdra. But a Sunni Muslim thinks he is a true Muslim only after being circumcised. Guru Kabīr says that if circumcision would make one a Muslim, then God would have arranged for him to be born circumcised. He also stated that a Muslim woman is not circumcised, thus she remains a Hindū. Guru Kabīr gives another example of milk from cows of two different colors. One cannot tell their milk apart. Just so, one cannot tell people apart by merely observing them as human beings. They are all people alike. He advises the so-called smart Brāhmins to give up their cunningness and to worship Rām (in this case Kabīr used the word Rām who is holding the bow, referring to the incarnation of God according to the Ramāyan.) Guru Kabīr generally uses the word Rām to refer to the Eternal Lord.

The caste system, under different guises, is prevalent in all societies. People of different classes or social strata mingle with one another of their own kind often at the exclusion of others. The same teaching thus applies to everybody.

रमैनी-६३

नाना रूप वर्ण एक कीन्हा, चारि वर्ण वै काहु न चीन्हा
नष्ट गये कर्ता नहिं चीन्हा, नष्ट गये औरहिं मन दीन्हा
नष्ट गये जिन्ह वेद बखाना, वेद पढ़े पर भेद न जाना
बिनलख करे नैन नहिं सूझा, भया अयान तब किछउ न बूझा

साखी-नाना नाच नचाय के, नाचे नट के भेष।
घट-घट अविनाशी अहै, सुनहु तकी तुम शेख ।।६३।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ramainis

ramainī #63

nānā rūp varn ek kīnhā, chāri varn wai kāhu na chīnhā;
nasht gaye kartā nahin chīnhā,
nasht gaye owrahin man dīnhā;
nasht gaye jinha ved bakhānā, ved paḍhe par bhed na jānā;
binlakh kare nain nahin sūjhā,
bhayā ayān tab kichhau na būjhā.

Sākhī: *nānā nāch nachāi ke, nāche nat ke bhesh;*
ghat ghat avināshī ahai, sunahu taqqī tum shekh.

Meaning:

God created people in various external forms, but only one caste; why did He not create them in four castes?
The people destroyed themselves without knowing their creator and by occupying their minds with irrelevant subjects;
They were also destroyed who read and expounded the Vedas, but in doing so did not really know their secret;
They try to clean the eyes of others when their own yes cannot see.
They became ignorant and were not able to understand anything.

Sākhī: O Shaikh Taqqī, listen to my words! The imperishable God pervades every heart;
Because of His various forms he dances and makes them all dance.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

God, in His wisdom, has created people in various external forms who differ in colour and certain racial characteristics, but He made them all in one "race", i.e. the human race. If God wanted people to belong to different castes, why did He not create the various castes from the beginning, so that they were distinguishable merely by their physical characteristics? Nobody in the world can be placed into any caste according to the way he looks, if we see him as a human being and not at the outward appearance assumed by certain clothing and external marks. But people, out of their own ignorance, have created the four major castes in India, and in various types of occupational and social strata in various other countries. In some of the more developed countries where there are numerous people of different races, Racism has become a social problem. This is common in Canada, the United States and Europe especially, as these countries have many minority racial groups. Religious leaders, often well meaning people, though they read and expounded the Vedas and various other scriptures belonging to their own religions, destroy themselves without attaining spiritual enlightenment. They read their scriptures but do not grasp the secret of spiritual life. Thus their mind becomes preoccupied with various irrelevant types of ideas and practices, which keep them straying from the true spiritual path. Many of these well meaning people, the priests and spiritual educators, try to open the spiritual eyes of others but they, themselves, are not able to grasp the secret of God. Though their mind is full of various types of teachings and philosophies, of creeds and rituals, in the end they make themselves spiritually ignorant and literally perceive nothing that is truly spiritual.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Kabīr was explaining these things to Shaikh Taqqī who was a Muslim priest and with whom Kabīr had many discussions and disputations. Guru Kabīr explains that the imperishable God dwells in every heart no matter how they appear in external form. It is because of His indwelling power and presence that all of humanity "dance" in various ways. In fact it is not the people but God, Himself, dancing, for He is the Conscious motive force who is present in all beings.

Guru Kabīr wishes to teach that we should not pay attention to the castes, or social classes which people form and to which they adhere, often over-zealously. He teaches that the same God dwells in the hearts of all. We must try to understand the true secret of God and rise above the various classifications which we create, and to which we often give spiritual sanction. We must not destroy ourselves spiritually through our own creations when the imperishable Lord dwells within.

रमैनी-६४

काया कंचन जतन कराया, बहुत भाँति कै मन पल्टाया
जो सौ बार कहौ समुझाई, तैयो धरो छोरि नहिं जाई
जन के कहै जन रहि जाई, नौ निद्धि सिद्धि तिन पाई
सदा धर्म जाके हृदया बसई, राम कसौटी कसतहि रहई
जो रे कसावै अन्तै जाई, सो बाउर आपुहि बौराई

साखी-ताते परी काल की फाँसी, करहु न आपन सोच।
जहाँ संत तहँ सन्त सिधावैं, मिलि रहै धूतहि धूत ।।६४।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #64

kāyā kanchan jatan karāyā, bahut bhānti kai man palṭāyā;
jo sow bār kahow samujhāī, taiyo dharo chhori nahin jāī;
jan ke kahai jan rahi jāī, now niddhi siddhi tin pāī;
sadā dharm jāke hridayā basaī, rām kasowṭī kasatahi rahaī;
jo re kasāwai antai jaī, so bāur āpuhi bowrāī.

Sākhī: tāte parī kāl kī phānsī, karahu na āpan soch,
jahān sant tahan sant sidhāwein, mili rahai dhūtahi dhūt.

Meaning:

Man struggles hard to take care of his body and gold (wealth). In many ways his mind has become perverted;
Even if I instruct him one hundred times, he does not give up what he has accepted;
The man who follows the advice of a saintly person will gain the nine *niddhis* and *siddhis* (perfections);
God always tests the person in whose heart righteousness and spirituality reside;
If he, after such examination, strays from his path, then he is indeed foolish, even insane.

Sākhī: Without realization the noose of death is around your neck, will you not think of your own salvation?
Saints go where there are other saints, while exploiters go where there are other exploiters.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

People are very strongly motivated towards taking care of their physical bodies and possessions, at the expense of inner development and spiritual growth. Thus we find in the world that although people are constantly occupied in improving their material welfare, they are still suffering from various stresses and anxieties, depressions and unhappiness. Guru Kabīr states that their minds are perverted because they do not understand where to place the proper emphasis in terms of achieving peace, happiness and contentment. It is common knowledge that when people have accepted certain values, practices and traditions, that they will guard these to the utmost. They often become bigoted and religious fundamentalists, who do not care to examine things in the light of reason and to make the proper changes for spiritual growth. But Guru Kabīr points out that the person who is wise enough to follow the instructions of a saint, will gain all the nine *niddhis* and *siddhis* which are powers and perfections that adepts attain. In fact, he will gain more than these, in that he will gain a knowledge of the limitless treasure that resides within himself. The person who is following a spiritual path will always be tested. There will always be temptations to allure him away from his path. Pleasures and sense gratifications and material possessions are all around him. He has to be very strong to rise above them and to stay on his spiritual path. All the attractions of the world are like a flame which burns the insects that are attracted to it. But when a person has gained a certain spiritual height and then gives in to the material things around him, which are perishable, then he is indeed foolish, or we can say that he is even insane. Guru Kabīr instructs us that we must seek the real treasure which is everlasting and resides right within ourselves.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What is life really worth when we cannot take anything from here. Death can strike us at any time. Are we not going to become wise and go after the "grain" of salvation rather the "chaff" of worldly life? Guru Kabīr points out that saintly people go where other saints reside. If we become spiritual beings we will also congregate where other spiritual beings are, and this will help us to grow spiritually. But if we are exploiters and cheaters, then we will seek out similar company and become further entangled in the materialistic web. The mind is the source of liberation and also of bondage. Let us use our minds wisely and obtain the Eternal Treasure.

रमैनी-६५

अपने गुण को औगुण कहहु, इहै अभाग जो तुम न विचारहु
तू जियरा बहुते दुख पावा, जल बिनु मीन कौन संचु पावा
चातृक जलहल आसै पासा, स्वांग धरै भवसागर आसा
चातृक जलहल भरै जो पासा, मेघ न बरसै चलै उदासा
राम नाम इहै निजु सारा, औरों झूठ सकल संसारा
हरि उतंग तुम जाति पतंगा, यम घर कियहु जीव को संगा
किंचित है सपने निधि पाई, हिय न समाय कहँ धरौ छिपाई
हिय न समाय छोरि नहिं पारा, झूठा लोभ किछु न विचारा
सुमृति कीन्ह आपु नहिं माना, तरु तर छलछागर हो जाना
जिव दुर्मति डोले संसारा, ते नहिं सूझे वार न पारा

साखी-अन्ध भया सब डोलै, कोई न करै विचार।
कहा हमार मानै नहीं, किमी छुटै भ्रम जार ।।६५।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #65

apne gun ko owgun kahahu, ihai abhāg jo tum na bichārahu,
tū jiyarā bahute dukh pāwā, jal binu mīn kown sanchu pāwā;
chātrick jalhal āsai pāsā, swānga dharai bhowsāgar āsā,
chātrick jalhal bharai jo pāsā, megh na barsai chalai udāsā;
rām nām ihai niju sārā, owron jhūth sakal sansārā,
hari utanga tum jāti patangā, yam ghar kiyahu jīw ko sangā;
kinchit hai sapne nidhi pāī,
hiya na samāi kahan dharow chhipāī,
hiya na samāi chhori nahin pārā,
jhūtha lobh kichhu na bichārā;
sumriti kīnhh āpu nahin mānā, taru tar chhalchhāgar ho jānā,
jiv durmati dole sansārā, te nahin sūjhe wār na pārā;

Sākhī: andh bhayā sab dolai, koī na karai bichār,
kahā hamār mānai nahīn, kimī chhutai bhram jār.

Meaning:

If you say that your good qualities are bad, then it is your misfortune for not having considered carefully;
Also, you have endured many sufferings; how can a fish find happiness without water?
You have assumed many forms in order to find salvation from this world,
But, like the chatrick, there is water all around and you would not use it;
The chātrick has water all around but it will not use it, and if it does not rain, it goes disappointed;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rām Nām is the essence for salvation; everything else in the world is false;
If you think that Hari is great and you are like a moth, consider that he also goes with you to the house of yama;
If you have a small treasure even in a dream, you hardly know where to hide it in your mind;
You cannot keep it in your mind, nor do you understand its end; you have not considered that greed is false;
You taught the smritis but did not follow them; you are deceived like the hunter who mistakes a shade for a goat;
With evil thinking one dwells in the world, and does not understand his own beginning or end.

Sākhī: All dwell in this world blindly and do not think of the way of liberation;
They do not accept what I teach them; how can they be free from doubts?

Commentary:

The greatest qualities, i.e. Divine Qualities, are within because they are the qualities of the soul. But we often forget this fact and become wrapped up in the worldly ways and suffer as a result. Just as the fish cannot dwell without water, just so, we cannot dwell without God. The religious teachers have assumed various forms according to their denominations and have tried to obtain liberation, but they have failed to find the true path which is within themselves. They are like the mythological chātrick bird waiting for a certain rain drop and will not drink of the plentiful water available all around. Only the name of God is the reality and that dwells within.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is customary to say that God is great and that we are like moths, but we must remember that God dwells within so, figuratively, God also goes to the house of death with us. In this world, we are often caught up with pride and vanity, so that even if we have a bit of merit, figuratively, like a small treasure in a dream, we are not able to keep it secret. We fail to realize that what is motivated by greed, pride or vanity is of no use to us. We become like the hunter who sees a shade under a tree and thinks that it is a goat and wants to shoot it. Just so, if we read the scriptures, and do not understand and know their secret, we also become deceived. We become like lost wanderers in the world because of our own evil thinking and behaviour. The Law of Karma applies, and we keep on wandering without truly understanding our beginning or end. Guru Kabīr observes that people in the world, generally, behave as if they are blind because they do not understand the Divine Being that dwells within. People scarcely give a thought to such matters, as they are too busy with their material lives. He observes that if they do not listen to his impartial instructions, then how can they be free of doubts?

This ramainī instructs us to realize the Divinity that resides within us and that we should not be mislead by teachers who put on various types of garb, but do not know the secret of the Divine way themselves. We should become knowledgeable about our purpose in life and follow the path that will remove us from bondage and give us liberation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-६६

सोई हित बन्धू मोहि भावै, जात कुमारग मारग लावै
सो सयान मारग रह जाई, करै खोज कबहुँ न भुलाई
सो झुठा जो सुत को तजई, गुरु की दया राम को भजई
किंचित है एक तेज भुलाना, धन सुत देखि भया अभिमाना

साखी-दियना खताना किया पयाना, मंदिर भया उजार।
मरि गये सो मरि गये, बाँचे बाँचनहार ।।६६।।

ramainī #66

soī hit bandhū mohi bhāwai, jāt kumārag mārag lāwai,
so sayān mārag raha jāī, karai khoj kabahun na bhulāī;
so jhuthā jo sut ko tajaī, guru kī dayā rām ko bhajaī,
kinchit hai ek tej bhulānā, dhan sut dekhi bhayā abhimānā.

Sākhī: diyanā khatāna kiyā payānā, mandir bhayā ujār,
mari gaye so mari gaye, bānche bānchanhār.

Meaning:

I like that relative who prevents me from going into evil ways, and guides me into the righteous path;
He is wise who remains on the righteous path; he makes others search and never forgets himself;
He is a false guru if he does not show the real path to his disciple.
If the disciple gets the grace of Satguru then he will worship God.
A small amount of success is enough to misguide a man;
Seeing his wealth and family he becomes a victim of pride.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sākhī: The soul departed and the lamp of life went out; the body became ruined;
Those who died are already dead; let the living save themselves.

Commentary:

In this ramainī Guru Kabīr talks about living on the righteous path. This path is shown to a disciple by a true guru. But there are false gurus, who do not truly guide their disciples on a spiritual path. If the disciple is fortunate to have the grace of a true guru, then he will be shown the way to worship God. True worship of God resides in the heart and it is not an external form, as many people in the world practice. A true guru will, himself, remain on the path, and will encourage others to follow in the same path, so he may also gain freedom from the bondage of the world.

Just as when a person develops pride by obtaining some material wealth, just so a person can develop pride by having a small amount of spiritual wealth. Such a person cannot obtain liberation from this world. There are many false teachers in the world who pride themselves with their learning. But their learning is shallow when it comes to the knowledge of God. They are full of words but not of realization. Such a teacher cannot guide a disciple into a righteous path and help him to obtain liberation.

Guru Kabīr emphasizes the point that we should not be concerned about those who have already died. They are gone and cannot be of any help to us who are living. Each one of us has to travel on the path

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of righteousness and try to obtain liberation for ourselves. We should try to find such a spiritual teacher who has the light of spiritual wisdom shining in him. We should be able to take spiritual light from him and become enlightened ourselves.

रमैनी-६७

देह हलाय भक्ति नहिं होई, स्वांग धरे नर बहु विधि जोई
धींगी धींगा भलो न माना, जो काहू मोहि हृदया जाना
मुख कछु आन हृदय कछु आना सपनेहु काहु मोहि नहिं जाना
ते दुख पैहैं ई संसारा, जो चेतहु तो होय उबारा
जो गुरु किंचित निन्दा करई, शूकर श्वान जन्म ते धरई

साखी-लख चौरासी जीव जन्तु में, भटकि भटकि दुखः पाव।
कहहिं कबीर जो रामहिं जानै, सो मोहिं नीके भाव।।६७।।

ramainī #67

deha halāi bhakti nahin hoī, swānga dhare nar bahu bidhi joi,
dhīngī dhīṇgā bhalo na mānā, jo kāhū mohi hridyā jānā;
mukh kachhu ān hridai kachhu ānā,
sapnehu kāhu mohi nahin jānā,
te dukh paihein ī sansārā, jo chetahu toh hoi ubārā,
jo guru kinchit nindā karaī, shūkar swān janm te dharaī

Sākhī: lakh chowrāsī jīw jantu mė, bhatki bhatki dukh pāw,
kahahi kabīr jo rāmahi jānai, so mohin nīke bhāw.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

Movements of the body do not indicate devotion, even if one assumes many pretentious forms;
Forced action and devotion is not proper. It is better to realize me in the heart.
People whose words and thoughts are at variance, cannot know me even in a dream;
They will suffer in this world, but those who will awaken to the truth will find liberation.
He who speaks ill of his spiritual guru, even in the slightest, will suffer by being born as a pig or a dog.

Sākhī: The soul has wandered and suffered in 8.4 million forms of life.
Kabīr says that he is dear to me who knows God in his heart

Commentary:

It is well known that people practice their religion and devotion in many ways. Prominent among some of these practices are the rituals, dancing, jumping and chanting to musical rhythms. Some put on various types of garbs and adornments to signify to which order they belong. Some shave their heads and some wear coloured sandal marks on their forehead, and they wear beads, caps, rosaries, flowing gowns and various other adornments and symbols. All of these are external and may lull the person into believing in the depth of his devotion, or he may consciously or unconsciously try to impress others with what he is doing. True devotion is silent and is in the heart.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The true devotee realizes God in his own heart. Such a devotee conducts his whole life righteously, free from ego and pride. He does not seek to impress anyone. His heart remains pure and he treats all with love. Many of the people assuming the external formalities of religion have evils and passions in their hearts, and those that do cannot truly be called devotees. It is thus that Guru Kabīr states that people with all the external movements of their bodies, and their various external forms, do not necessarily indicate devotion. He says that such people will suffer in the world because they have one thing in their heart and are pretending to do and say something else. In other words, they make hypocrisy out of devotion. Such people are not pure in their hearts and, therefore, cannot know God.

Guru Kabīr speaks in the first person, as saints often do, realizing that they are speaking with the authority of God.

Guru Kabīr states that if someone is speaking ill about his spiritual guru then he will suffer by being reborn as a pig or a dog. This, of course, is symbolic. It really means that such a person will suffer by incurring bad karmas. If a disciple has a pure heart, he will cease to be negative towards his guru. The guru will reap whatever he sows. The disciple will not be passing judgement on him.

Guru Kabīr has often stated that human life is the highest in spiritual evolution in the world. All the other forms of life are manifesting souls in a lower stage of spiritual evolution. Man has already passed the lower stages and is at the pinnacle of evolution of the spirit or consciousness. In order to make this life worthwhile, people should know God in their own hearts. Guru Kabīr says that such people are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dear to Him, because they are genuine in their efforts. Their words and thoughts harmonize. They do not put on an outward show of religion. Liberation comes only to those who are inwardly awakened spiritually.

रमैनी-६८

तेहि वियोगते भयउ अनाथा, परेउ कुंज बन पावै न पन्था
वेदौ नकल कहै जो जाने, जो समझै सो भलो न मानै
नटवट विद्या खेल जो जानै, तेहि गुण को ठाकुर भल मानै
उहै जो खेलै सब घट मांही, दूसर कै कछु लेखा नाही
भलो पोच जो अवसर आवै, कैसहु कै जन पूरा पावै

साखी-जेकर सर लागे हिये, सोइ जानेगा पीर।
लागे तो भागे नही, सुख सिन्धु निहार कबीर ।।६८।।

ramainī #68

tehi viyogte bhayau anāthā, pareu kunj ban pāwai na panthā:
vedow nakal kahai jo jāne, jo samjhai so bhalo na mānai;
natwat vidyā khel jo jānai, tehi gun ko thākur bhal mānai;
uhai jo khelai sab ghat māhi, dūsar kai kachhu lekhā nāhi;
bhalo poch jo owsar āwai, kaisahu kai jan pūrā pāwai.

Sākhī: jekar sar lāge hiye, soi jānegā pīr,
lāge toh bhāge nahi, sukh sindhu nihār kabīr.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

The soul became orphaned due to separation from God, and could not find his way through the forest of the world;
Those who know say that the Vedas are only imitations of knowledge; those with self-realization do not like the imitation;
The actor performing his tricks knows that they are false, but the master appreciates and enjoys them;
He (God) who *plays* in all beings is the real juggler; there is no one to equal Him.
Whatever opportunity a person gets, whether good or bad, he should, by all means, make the best use of it.

Sākhī: He who is pierced by the arrow of God's love knows the pangs of separation;
Kabīr says that when pierced, if he does not run away, he will realize the ocean of bliss.

Commentary:

God is said to be our father, or our mother, and so we become the children. When a child loses his parents he becomes an orphan. Similarly, when we become separated from God we become spiritual orphans. The reason for our separation from God is that we become fascinated by the attractions of the world, and we try very hard to enjoy pleasures. In doing so, we forget that all the things we are enjoying bring only temporary pleasure, and then cause an increase of desires for further enjoyment. In this process people tend to forget God and His ever dwelling presence within. Thus people become orphans.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Vedas are ancient scriptures of India and are authoritative. But, like any scripture, the Vedas, themselves, are not knowledge. They contain words which convey ideas, which can become *knowledge* when *realized.* Without realization of the contents, the Vedas remain books. So they are only imitation of the knowledge obtained through realization. It is thus that Guru Kabīr says that people who have understanding and knowledge do not like the imitation. Instead, they like the *realization* of the Infinity and Eternity of God, Who resides within their own heart. It is because of this that people, who are God realized, do not depend on any scripture or books. Similarly, when a juggler is on the stage performing his tricks, the tricks appear to be real, but he knows that they are tricks. Nevertheless, the master who employs the juggler really enjoys the trickery. In life, we must try to realize what things are false and what are real. The material things, which occupy our attention, are all temporary and therefore false. The only reality is the Divine Being within. It is thus that Guru Kabīr states that God, who *plays* in all beings, is the real juggler. No one else can occupy that position. He instructs us to use every opportunity we have, in order to know God who is the real juggler controlling our lives.

Just as a lover suffers pangs of pain when separated from the beloved, just so a God-loving person suffers the pain of separation from God. When that deep love abides in the devotee's heart, he will make every effort to realize God. If he can adhere to the spiritual path, and not run away because of the attractions of world, he will realize the ocean of *bliss* which resides within himself. The lesson to be learned is that we must not go after the temporary and unreal, which will eventually disappoint us; we must go after that which is *real* and that which can give us eternal *bliss*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-६९

ऐसा योग न देखा भाई, भूला फिरै लिये गफिलाई
महादेव को पन्थ चलावै, ऐसो बड़ो महन्त कहावै
हाट बजारे लावै तारी, कच्चे सिद्धन माया प्यारी
कब दत्ते मवासी तोरी, कब शुकदेव तोपची जोरी
नारद कब बन्दूक चलाया, व्यासदेव कब बम्ब बजाया
करहिं लराई मति के मन्दा, ई अतीत की तरकस बन्दा
भये विरक्त लोभ मन ठाना, सोना पहिरि लजावैं बाना
घोरा घोरी कीन्ह बटोरा, गाँव पाय जस चले करोरा

साखी-सुन्दरी न सोहई सनकादिक के साथ।
कबहुक दाग लगावई, कारी हाँड़ी हाथ।।६९।।

ramainī #69

aisā yog na dekhā bhāī, bhūlā phirai liye gaphilāī
mahādev ko panth chalāwai, aiso baḍo mahant kahāwai,
hāt bajāre lāwai tārī, kachche siddhan māyā pyārī,
kab datte mawāsī torī, kab shukdev topchī jorī,
nārad kab bandūk chalāyā, vyāsadev kab bamb bajāyā,
karahin larāī mati ke mandā, ī atīt kī tarkas bandā,
bhaye virakt lobh man thānā, sonā pahiri lajāwein bānā,
ghorā ghorī kīnh batorā, gāwn pāi jas chale karorā

Sākhī: sundarī na sohaī sankādik ke sāth,
kabahuk dāg lagāwaī, kārī hāṇḍi hāth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

O brother! I have not seen such a yogī who is really united with God.
He wanders around lost in errors.
He started the Siva Panth (Shaivism) and came to be called a great *mahant*.
He demonstrates his *samādhi* in the market place; he is an imperfect adept and loves māyā.
When did Dattatreya defeat the fort? When did Sukhdev fire the cannon?
When did Nārad fire a gun? When did Vyāsadev explode a bomb?
Foolish people create fighting. Are these people above the worldly affairs, or are they soldiers?
They appear unattached, but their minds are full of greed. They wear gold and put to shame their dress of asceticism.
They gathered horses and mares in large numbers, and they own villages and travel around like millionaires.

Sākhī: It does not look proper for a beautiful woman to be in the company of Sanak, Sanātan, Sanandan and Sanatkumār;
A black pot, at any time, can stain the hand.

Commentary:

When a person adopts the path of yoga, or spirituality, he must give up violence, pretence, passions and materialism. Guru Kabīr points out that there are many people who profess to be on the path of yoga, but are not sincere in their hearts, and do not really have union with God. Instead, they put on a show, and are attached to materialism and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

accumulate wealth and many disciples. It is well known, in India, that holy people will often sit in meditation in public places, in order to draw attention to themselves and to win devotees. They make a living by such show, but in the process they are themselves lost, spiritually, and they fool others.

In this ramainī, Guru Kabīr speaks of certain *Shaivas*, or yogīs, who perform this type of activity. There is a group of ascetics called *nāgas* who belong to both the followers of Siva (Shaivism) and Vishnu (Vaishnavism). These *nāga* ascetics are warriors, and they dwell in places called *akhāḍas*. One group of such Shaivas (nāga ascetics) accepts the sage Dattatreya as their tutelary deity. It is thus that Guru Kabīr asks when did Dattatreya defeat a fort i.e. fighting? He, similarly, asks when did Shukdev, who was God realized, and Nārad, a great divine personality in scripture, and Vyāsadev, who wrote the ancient scriptures of India, partook in any violence. These personalities are held in the greatest esteem and they were non-violent. If yogīs and spiritual people, believing in these great personalities, partake in violence, then they are betraying their own spiritual purpose in life. They fight as those who are devoid of proper intellect to realize that their path is different. Guru Kabīr thus asks, are they above the worldly life, or are they, in fact, soldiers rather than spiritual people? It does not become them to gather wealth and to wear gold, and to acquire villages, and still pretend to be detached, when their mind is full of greed.

In this sākhī Guru Kabīr speaks of the sons of Brahmā, who were great ascetics. It does not look proper for them to be in the company of a beautiful woman. This is just not acceptable when a person accepts

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the path of asceticism or monkhood. Just so, it is not proper for spiritual people to partake of, or associate with, the world of passion, greed, pretence and materialism. Once one associates with them, one is bound to be colored by them, just as holding a black pot will stain the hand black. It must not be understood here that a woman is supposed to be bad, but she can arouse the passions of men, who have not yet fully mastered their emotions. So, from the point of view of people who want to follow the disciplines of yoga, asceticism or monkhood, a woman is looked upon in a negative way. Guru Kabīr does not mean to teach that woman can be likened to a black pot. He has stated elsewhere that a woman and a man form one body when they are husband and wife. A man's body is half male and half female, and a woman's body is half male and half female. This indicates that both sexes have female and male characteristics.

To be a true devotee Guru Kabīr states that one must be free from the negative and unbecoming activities, such as he has described above, and proceed on the path of union with God.

रमैनी-७०

बोलना कासो बोलिये रे भाई, बोलत ही सब तत्त्व नसाई
बोलत बोलत बाढ़ु विकारा, सो बोलिये जो पड़े विचारा
मिलहिं सन्त बचन दुई कहिये, मिलहिं असंत मौन होय रहिये
पण्डित सो बोलिये हितंकारी, मूरख सो रहिये झखमारी
कहहिं कबीर अर्ध घट डोलै, पूरा होय विचार लै बोलै

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #70

bolnā kāso boliye re bhāī, bolat hī sab tatva nasāī,
bolat bolat bāḍhu vikārā, so boliye jo paḍe vichārā,
milhin sant bachan dui kahiye,
milhin asant mown hoi rahiye,
pandit so boliye hitkārī, mūrakh so rahiye jhakhmārī,
kahahin kabīr ardh ghat dolai, pūrā hoi vichār lai bolai.

Meaning:

With whom should I speak, O brother! Because by speaking one can lose one's essential good nature;
By speaking and speaking quarrel often ensues, thus one should speak only that which is essential;
If you meet a saintly person say a few essential words; if you meet an unsaintly person then remain silent;
It is beneficial to speak to a learned person (pandit), but restrain yourself when you are with a foolish person;
Kabīr says that the water in a half filled pot splashes; if one is perfect one speaks, thoughtfully.

Commentary:

We are all familiar with people who seem to speak just for the sake of speaking when they have nothing valuable to talk about. Some people are not able to maintain silence for long, and feel compelled to speak. Unless there is something useful to talk about, speaking can often cause trouble, as I am sure everybody knows. Useless and harmful talk involve talking about other people, such as gossiping, criticizing

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

defaming, etc. Many people will often get together and talk, endlessly, about other people, their modes of life, their clothes, their travels, their sports interests, their likes and dislikes, and about many other things which form part of their life experiences. We all know that quarrels and enmities can develop from useless and ill-considered talk. Guru Kabīr said in one of his sākhīs:

Speech is priceless if one knows how to speak;
One weighs it on the scale of the heart before it leaves the mouth.

Guru Kabīr instructs that we must speak very little, but speak that which is essential. If we meet a saintly person then we can speak with him about things that are important for our development. The saintly person will not engage in useless talk. But, if you meet an evil person, talking with him will not, in any way, improve your welfare. And it may even cause you a great deal of harm. It is beneficial to talk to a learned person, such as a priest, or a professional in a certain field, but it is useless to engage in talk with a foolish person, as it will be of no value to anyone. It is often said that empty barrels make the most noise. Guru Kabīr uses the analogy of a half filled pitcher in which the water can splash and make noises. If the pitcher is full the water cannot splash in it. Just so, people who are with little knowledge often speak too much, and the listeners who are gullible, often get deceived by such people. The person who has wisdom and knowledge speaks very little because he knows the true value of words. It is thus often said that silence is golden.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-७१

सोग बधावा जिन्ह समकै माना, ताकि बात इन्द्रहु नहिं जाना
जटा तोरि पहिरावै सेली, योग युक्ति की गर्भ दुहेली
आसन उड़ाये कौन बड़ाई, जैसे कौवा चील्ह मिड़राई
जैसी भीत तैसी है नारी, राज पाट सब गनै उजारी
जस नरक तस चन्दन जाना, जस बाउर तस रहै सयाना
लपसी लौंग गने एक सारा, खाँड़ छाड़ि मुख फाँके छारा

साखी-इहै बिचार बिचारते, गये बुद्धि बल चेत।
दुई मिलि एकै होई रहा, मैं काहि लगाऊँ हेत ।।७१।।

ramainī #71

sog badhāwā jinh samkai mānā, tāki bāt indrahu nahin jānā,
jatā tori pahirāwai selī, yog yukti kī garbh duhelī,
āsan uḍaye kown baḍāī, jaise kowwā chīlhh miḍarāī,
jaisī bhīt taisī hai narī, rāj pāt sab ganai ujārī,
jas narak tas chandan jānā, jas bāur tas rahai sayānā,
lapsī lowng gane ek sārā,
khānḍ chhaḍi mukh phānke chhārā.

Sākhī: ihai bichār bichārte, gaye buddhi bal chet,
duī mili ekai hoī rahā, mein kāhi lagāūn het.

Meaning:

Not even Indra could fathom the depth of the God realized person who accepts sorrow and pleasure alike;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There are many false yogis without realization, who shave their matted locks and wear their caps; they are doubly proud because of their yoga and their practice;
They boast about being able to levitate from their seat but the crow and the kite (bird) fly naturally in the air;
They say that they accept a wall and a woman as the same, and that property and wealth to them are equal to ruins;
They say that dirt and sandal wood are equal; they say they are wise people but they act as if they are insane;
They say that sweet pudding and cloves are equal to them and they forsake sugar and eat ashes.

Sākhī: By thinking and thinking of all these things, these people have lost their wisdom, strength and realization.
Both knowledge and ignorance mingle in them; to whom should an ordinary person offer love?

Commentary:

This ramainī points out the difference between a truly realized person, and the one who pretends to be realized. The average person has difficulty in telling them apart because, outwardly, they appear to be similar in terms of practices and clothing, etc. It will take skillful and analytical observation to evaluate which one is genuine and which one is a fake. The truly God realized person looks upon the pairs of opposites with equal vision because be remains neutral, just as God would remain neutral. He understands the Law of Cause and Effect, and how it operates in life to cause sorrow or happiness.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There are many people who pose as genuinely realized people, and they perform certain external things, such as keeping matted hair, or wearing certain types of caps, or outfits, or practicing yoga, or showing their powers of levitation. But these do not make them genuinely God realized people.

Some of these people say that they are so detached that they see no difference between a wall and a woman. This means that they have perfectly controlled their desires. Similarly, they say that wealth and ruin are the same as are dirt and the beautifully scented sandal wood. They say that the pudding which is sweet, and the clove which is bitter, are equal to them; and to show that they are truly detached from the desire of taste, they will leave the sugar and put ashes in their mouth. All of these are only external show, but the heart has not been purified, and they have not reached God realization. The ordinary people are fooled by them, and pay a great deal of respect to them, and these people make a living by doing so.

Guru Kabīr is saying that the people practicing the above deception, are so involved in their deception that their wisdom, strength and true realization are lost to them. They are spiritually bankrupt. How can the ordinary person differentiate between them, and to whom can he offer his love? Guru Kabīr has elsewhere stated that we need to examine people who say that they are spiritual, before we take them into our confidence, or make them our spiritual teachers.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-७२

नारी एक संसारहि आई, मायना वाके बापहिं जाई
गोड़ न मूँड़ न प्राण अधारा, जामें भभरि रहा संसारा
दिना सात ले उनकी सही, बुद अदबुद अचरज का कही
वाहिक बन्दन करे सब कोई, बुद अदबुद अचरज बड़ होई

साखी-मूस बिलाई एक संग, कहु कैसे रहि जाय।
अचरज एक देखो हो सन्तो, हस्ती सिंहहि खाय।।७२।।

ramainī #72

nārī ek sansārahi āī, māi nā wāke bāpahin jāī,
goḍ na mūnḍ na prān adhārā, jāmė bhabhari rahā sansārā,
dinā sāt le unkī sahī, bud adbud acharaj kā kahī,
vāhik bandan kare sab koī, bud adbud acharaj baḍ hoī,

sākhī: mūs bilāī ek sanga, kahu kaise rahi jāi,
acharaj ek dekho ho santo, hastī singhahi khāi.

Meaning:

A woman has come into the world and she has neither mother nor father;
She has neither legs nor head, nor life, but the whole world is beguiled by her;
Her charm lasts only for a few days, but both the wise and the unwise find her fascinating;
All the people, both wise and unwise, worship her, which is a great surprise.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sakhī: The mouse and the cat are together; tell me, how can they be together?
O saints! Behold this marvel; the elephant is eating the lion.

Commentary:

In this ramainī Guru Kabīr is talking about the power which māyā has over people. Māyā consists of all the material and transitory things of the world, with which people are eternally fascinated. But māyā is also that power which creates illusions in the world. It is through māyā that God has projected Himself into all beings in the universe. Māyā allows the differentiation into various species and forms of life, and also all non-living things. This is discussed in the Vedānta philosophy.

Because of māyā, we look at all the things external to us, and even at ourselves, and feel that we have a reality. But, in fact, we are all very temporary inhabitants of this earth. All the material things around us are also temporary, so what is the reality of the world? The reality consists of the Original Power, the Original Intelligence and the Original Being, which is God. It is thus proper to say that God manifests everywhere in all things. The attractions of the world last only for a few days, for all things pass away. It is thus, Guru Kabīr says, that it is a great wonder both the wise and unwise think of this *māyā*, or the illusory world, as being very fascinating. All people bow down to this wonderful display of maya around us.

In the sākhī Guru Kabīr uses the mouse to symbolize the soul and the cat to symbolize māyā, and asks how they can be together. It is the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

purpose in life to obtain knowledge of the soul, which is the real Self. Once this knowledge is obtained maya - the cat - ceases to exist. That is, the soul then perceives the Reality behind all of the fascinations of the world. In the next line Guru Kabīr uses the elephant to symbolize the mind, or the ego with its passions, and the lion as the soul. The soul exists in this material world and becomes a prey to the mind, the ego and all the passions. It is the purpose in life to control the mind, the ego and the passions, and to obtain liberation, or realization of the real Self, which is the soul. But what is happening in most peoples' lives is that the mind, ego and passions are, figuratively, destroying the soul.

In this ramainī Guru Kabīr is teaching that māyā has a great power over all people, but that one has to overcome the power of māyā and attain the knowledge of self realization.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-७३

चली जात देखी एक नारी, तर गागरि ऊपर पनिहारी
चली जात वह बाटहिं बाटा, सोवनहार के ऊपर खाटा
जाड़न मरे सपेदी सौरी, खसम न चीन्हें घरणि भई बौरी
साँझ सकार दिया लै बारै, खसमहिं छाड़ि सँबरे लगवारे
वाही के रस निस-दिन राँची, पिया सो बात कहै नहिं साँची
सोवत छाँड़ि चली पिय अपना, ई दुःख अबधौं कहै कै सना

साखी-अपनी जाँघ उघारि के, अपनी कही न जाय।
की चित जाने आपना, की मेरो जन गाय।।७३।।

ramainī #73

chalī jāt dekhī ek nārī, tar gāgari upar panihārī,
chalī jāt wah bātahin bātā, sowanhār ke upar khātā,
jāḍan mare saṗedī sowrī,
khasam na chīnhe gharni bhai bowrī,
sānjh sakār diyā lai bārai,
khasamhin chhāḍi sambare lagwāre,
vāhi ke ras nis-din rānchī, piyā so bāt kahai nahin sānchi,
sowat chhaḍi chalī piya apanā,
ī dukh abdhown kahai kai sanā.

Sākhī: apanī jāngh ughāri ke, apanī kahī na jāi,
kī chit jāne āpanā, kī mero jan gāi.

Meaning:

I see a woman going on her journey; she is a water woman, but she is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

actually on top of her water pot;
She keeps on going on the path, crossing the steps one by one, while the sleeper is under the bed.
Though she is covered with a white quilt, she is dying of cold; she does not know her husband and behaves like a foolish woman. Evening and morning she lights her lamps, but she leaves her husband and wanders, loving others.
Night and day she is in love with others, and she does not tell the truth to her husband.
She thinks that her husband is asleep, and she steals out seeking enjoyment. How can one openly speak of such suffering?

Sākhī: It is difficult to speak of one's secrets; it is just like exposing one's thighs;
Either her own mind knows her trouble, or he who has experienced it, says Guru Kabīr.

Commentary:

This ramainī represents one of the *ultā bāni*, or contrary sayings of Guru Kabīr. He is well known for saying these contrary things, which superficially do not make sense, but mystically convey the deepest wisdom. He said such things, because there were many learned people who boasted of their learning, yet did not know the heart of spiritual truth. He thus often challenged people to explain these riddles.

In this ramainī he is talking about meditation, the mind and the body. The water woman is meditation, or consciousness, which rises higher

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and higher, as the meditator advances in his practice. The water pot is the body. The mind is the person who is sleeping and who is attracted to various things in the outside world. As meditation progresses, the consciousness rises through the various stages, or *chakras*, until it reaches the highest *chakra* in the brain. This is called the thousand-petalled lotus. The physical body, which is the water pot, remains below as the consciousness progresses higher and higher. The mind has to be kept under control, so it is said that the mind is asleep and that the bed (consciousness) is on top of it. In another instance Guru Kabīr stated that the mind must be like a deer skin on which the meditator sits, which means that the mind must be under control.

The mind lives in this body, which is likened to a white quilt and yet the mind is dying of cold, because it is attracted to all the fascinating things of the material world. It has become crazy and does not recognize its own husband, the soul. The mind lights lamps morning and night which means that it takes part in various kinds of ceremonies and rituals, yet it forgets its own husband and becomes pre-occupied in loving so many other material things in the world. The mind, day and night, is in love with external things just as an unchaste woman is in love with various lovers. Such a woman will not tell the truth to her husband. Just so, the mind makes excuses and tries to justify its behaviour, to try to make itself acceptable to the husband which is the soul. The mind often thinks that the soul is asleep and will skip out to find enjoyment. How can one talk about such a suffering which the mind endures in perpetrating its foolish games.

In this sākhī Guru Kabīr says that it is difficult for the mind to expose

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

itself, for it is similar to a decent woman exposing her thighs. This is usually not done. He observes that the mind, which is involved in these activities, knows for itself. Otherwise those people who have experienced such behaviour themselves also know of it.

In this ramainī Guru Kabīr teaches us that the mind often acts foolishly and will not be truthful to the ever pure soul. The consciousness passes through the various stages to attain the highest in meditation, and the body remains a body, i.e. physical. The wise person will not play mind-games, and will honestly pursue his spiritual and meditative practice.

रमैनी-७४

तहिया गुप्त स्थूल नहिं काया, न ताके सोग ताकि पै माया
कँवल पत्र-तरंग एक माही, संगहिं रहै लिप्त पै नाहीं
आस ओस अंड मा रहइ, अगणित अंड न कोई कहई
निराधार आधार ले जानी, राम नाम ले उचरी बानी
धर्म कहै सब पानी अहई, जाती के मन पानी अहई
ढोर पतंग सरे घरियारा, तेहि पानी सब करैं अचारा
फन्द छोड़ि जो बाहर होई, बहुरि पन्थ नहिं जोहै सोई

साखी-भरम क बाँधल ई जग, कोई न करै विचार।
हरि की भक्ति जाने बिना, बूड़ि मुवा संसार ।।७४।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #74

tahiyā gupt sthūl nahin kāyā, na tāke sog tāki pai māyā,
kamal patr tarang ek māhi, sangahi rahai lipt pai nāhīn,
ās os and mā rahai, aganit and na koi kahaī,
nirādhār ādhār le jānī, rām nām le ucharī bānī,
dharm kahai sab pāni ahai, jātī ke man pānī ahaī,
dhor patang sare ghariyārā, tehi pānī sab karein achārā,
phand chhoḍi jo bāhar hoi, bahuri panth nahin johai soī.

sākhī: bharam ka bāndhal ī jag, koī na karai bichār,
hari kī bhakti jāne binā, būḍi muwā sansār.

Meaning:

In the beginning everything was unmanifest; there was no gross physical bodies and no sorrow, but there was māyā;
The lotus leaf and the wave remain together, but the leaf does not become wet with the water;
Because of desires the soul wanders in the universe, and no one can measure the extent of the universe;
In the unsupported universe, the soul takes the support of Rām Nām and can then speak of the language of realization.
Religions teach that water is important for purification in rituals, but due to caste influence that water becomes polluted by touch;
Cattle, insects and reptiles rot in the water but with that water you perform rituals;
Whoever escapes from the trap (of superstition) will not again follow that same path of ignorance.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sākhī: This world is bound with superstitions and no one thinks about it;
Without knowing true devotion to God, the world is drown ing and dying.

Commentary:

In this ramainī Guru Kabīr is talking about the power of māyā over people. In the beginning māyā existed with God, because it is the projecting power of God. So God used His power of māyā in order to make manifest all physical things, including the physical universe. But the same māyā has the power to conceal the truth about things. That is why māyā is said to be a deluding power. Because of the influence of māyā we live in ignorance of reality which exist all around us. This does not mean reality as we see things, but what lies behind all manifestation, i.e. God.

Because of the power of māyā people become bound by all the material things of the world. They become bound by various desires and impulses. This bondage makes it difficult for people to obtain liberation. Guru Kabīr gives the example of the lotus leaf, which is in the water but it cannot become wet by it. The water quickly runs off from its surface. This example is often used to teach us to live in this world, but not to become "wet" with all the desires and bondage of the world. Guru Kabīr gives another example of bondage due to superstitions. People, generally, accept water for purification either by bathing, washing or in ritual performances. Yet some people, because of caste influences, feel that this water becomes polluted by the touch of an "untouchable" person. Yet the same water is polluted by dead

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

animals, but people do not pay attention to this fact. Guru Kabīr is saying that those who are fortunate to escape from the traps of māyā and superstition, do not again become victims. They have realized the truth. But for the majority of the world, māyā and superstition have great control. If people truly knew how to do devotion to God, with purity in their hearts, purity in thought, word and deed, then they will obtain liberation. Otherwise, people will continue to drown in superstitions and maya, and continue to die without obtaining liberation.

रमैनी-७५

तेहि साहेब के लागहु साथा, दुइ दुख मेटि के होहु सनाथा
दशरथ कुल अवतरि नहि आया, नहिं लंका के राव सताया
नहिं देवकि के गर्भहि आया, नहीं जसोदा गोद खेलाया
पृथ्वी रमन धवन नहिं करिया, पैठि पताल नहीं बलि छलिया
नहिं बलिराज से माँड़ल रारी, नहिं हिरनाकुस बधल पछारी
बराह रूप धरणि नहिं धरिया, छत्री मारि निछत्री न करिया
नहिं गोबर्धन कर गहि धरिया,नहिं ग्वालन संग बन बन फिरिया
गंडक सालिग्राम न कूला, मच्छ कच्छ होय नहीं जल डोला
द्वारावती सरीर न छाड़ा, ले जगन्नाथ पिंड नहिं गाड़ा

साखी-कहहिं कबीर पुकारि के, वै पन्थे मति भूल।
जेहि राखे अनुमान के, थूल नही अस्थूल ।।७५।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #75

tehi sāheb ke lāgahu sāthā, dui dukh meti ke hohu sanāthā;
dasharath kul avtari nahin āyā, nahin lankā ke rāu satāyā;
nahin devaki ke garbhahi āyā, nahin jasodā god khelāyā;
prithvī raman dhavan nahin kariyā,
paithi patāl nahin bali chhaliyā;
nahin balirāj se mānḍal rārī, nahi hirnākus badhal pachhārī;
varāha rūp dharni nahin dhariyā,
chhatrī māri nichhatrī na kariyā;
nahin gobardhan kar gahi dhariyā,
nahin gwālan sang ban ban phiriyā;
gandak sāligrām na kūlā, machh kachh hoi nahīn jal dolā;
dwārāvati sarīr na chhaḍā, le jagannāth pind nahi gāḍā.

Sākhī: kahahin kabīr pukāri ke, vai panthe mati bhūl,
jehi rākhe anumān ke, thūl nahi asthūl.

Meaning:

Be attached to that Lord Rām and you will remove your two sufferings (birth and death) and be with the Master;
My Rām did not come in the clan of Dasrath, and he did not kill Rāvan of Lankā;
He did not come into the womb of Devakī, and Yasodā did not play with him on her lap;
He did not come as the boar to rescue the earth from the waters; he did not go to *Patāl* to cheat King Bali;
He did not fight with King Bali, and he did not defeat Hiranyakashipu by killing him;

CC-0. Panini Kanya Maha Vidyalaya Collection. Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He did not, as a boar, lift up the earth, and he did not kill the Kshattriyas and freed the world of them;
He did not support the Govardhan mountain with his hand, and he did not wander in the jungles with the cowboys;
Sāligrām found in the river Gandika is not my Rām; he did not take the form of fish and turtle and wander in the waters;
He did not give up his body in Dwārkā, and he was not buried in Jagannāth.

Sākhī: Kabīr says shouting: "Do not be misled by the various religions."
According to your imagination you think that the Omnipresent Rām has a gross or subtle form, but He has neither.

Commentary:

In this ramainī Guru Kabīr is making a distinction between Formless, Eternal and Omnipresent God, and god of the Purānas which, according to Hindū mythology, assumed ten forms in incarnations. He is saying to be devoted to, and be attached to, that God which he also calls Rāma, so that one can obtain liberation and be in His presence. But the Rām of Guru Kabīr is not the same as Lord Rāma of Ayodhyā whose story is written in the epic Ramāyana. He was born a Prince in the clan of King Dasrath, and his main objective was to destroy Rāvan, the King of Lankā. Another incarnation of God is supposed to be Krishna, born of Devakī and brought up by Yasodā. Vishnu also took the form of a fish and saved King Manu, when a great deluge covered the earth. As a turtle he supported the pivot of Mount Mandārā on his back, as the demons and the gods churned the ocean of milk. As a wild

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

boar he supported the earth on his tusks, when the earth was submerged under water. As a half man and half lion, he destroyed the demon King Hiranyakashipu. As Parsurām, he used an axe with which he destroyed the warrior caste. As Rāma he destroyed the demon King Rāvana and as Krishna he destroyed the demon king Kansa. Lord Buddha is also thought to be an incarnation of Vishnu and his tenth incarnation, Kalkī, is due later in this iron age. Vishnu, as a dwarf, cheated King Bali in the nether worlds and took over his kingdom. Krishna played with the cowboys and cowgirls in Vrindāvan.

People also used certain stones found in the Gandak river to represent God and worship them as *sāligrām.* These various forms of god are of Lord Vishnu who is the preserver aspect of the trinity of Brahmā, Vishnu and Shiva. He is supposed to incarnate, whenever there is a great deal of trouble for suffering humanity, and he tries to re-establish the religious order of things.

Guru Kabīr did not accept all these incarnations as being the Formless, Immanent, Eternal and Omnipresent God. For a mystic and a saint with divine knowledge, God does not take any form. God cannot be limited to time and place and forms. God is not born through the womb, neither does He die. For him, God is ever present everywhere and dwells in the hearts of all beings.

Guru Kabīr is saying shouting to everybody that they should not be lost by the teachings of the various religions. According to your imagination you feel that beings are either gross or subtle, but these are all the tricks of māyā. Once the illusive power of maya is destroyed, through spiritual knowledge, the reality of God is realized within one's own self.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-७६

माया मोह सकल संसारा, इहै विचार न काहु विचारा
माया मोह कठिन है फन्दा, होय विवेकी सो जन बन्दा
राम नाम ले बेरा धारा, सो तो ले संसारहि पारा

साखी-राम नाम अति दुर्लभ, औरे ते नहिं काम।
आदि अन्त औ जुग-जुग, रामहि ते संग्राम ।।७६।।

ramainī #76

māyā moha sakal sansārā, ihai vichār na kāhu vichārā,
māyā moh kathin hai phandā, hoy vivekī so jan bandā,
rām nām le berā dhārā, so to le sansārahi pārā.

Sākhī: rām nām ati durlabh, owre te nahin kām,
ādi ant ow jug-jug, rāmahi te sangrām

Meaning:

The world is full of māyā (illusion) and attachment; but no one is considering this matter.
The trap of māyā and attachment is very strong; only the devotee who has discriminative power can cut himself free;
Take the name of God as the boat to cross the worldly ocean; only then can one cross to the other shore of this world.

Sākhī: The attainment of God's name is very difficult, yet I have no need for other names;
From beginning to end, and from age to age, I am struggling for the Realization of God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

In this ramainī Guru Kabīr is speaking of the powerful trap of māyā and attachment in the world. Māyā is the great illusive power that makes us feel that the material things that we see around us, including human beings, are reality in themselves. But, in fact, according to discriminative thinking, all things in the world are transitory and the only Reality is God. It is because of this Divine Ground that all things have their existence. These transitory material things keep on changing, dying, and being reborn or recreated. That which has no eternal existence cannot be the Reality. It is thus, according to Vedānta philosophy, that attachment to the world is like attachment to a shadow which vanishes. The only reality is God dwelling within all beings. That represents an Eternal Power and thus is the only Reality. However, people of the world scarcely think about māyā and attachment from this angle. Those few people, who have developed their discriminative thinking, are able to perceive the trap of māyā and attachment, and to step beyond them to a realization of the Reality that exist behind all the transitory manifestations.

Guru Kabīr is saying that we should make God's name the boat which will take us across this worldly ocean to the safety of God Realization. Yet, the name of God is difficult for most people. The difficulty arises because merely saying the name of God, in whatever form people have of that name, is not enough. It must be done with understanding and feeling; it must lead to a realization of what that name really means. In other words, it must awaken the spiritual consciousness which ultimately must realize its union with God. Unless this occurs, the mere repetition of God's name, and the reading of all scriptures,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

become useless. Guru Kabīr is saying that from beginning to the end of life, or of creation, from age to age one must struggle to know God. All religions teach, in their own way, a path to God, but because people are so fascinated by the attachments to the worldly things, they find it difficult to progress spiritually to a Realization of God, who dwells in their own hearts.

रमैना-७७

एकै काल सकल संसारा, एक नाम है जगत पियारा
त्रिया पुरुष कछु कथ्यो न जाई, सर्वरूप जग रहा समाई
रूप-निरूप जाय नहिं बोली, हलुका गरूवा जाय न तोली
भूख न तृषा धूप नहिं छाहीं, दुख सुख रहित रहै तेहि माहीं,

साखी-अपरं पारै रूप मगु, रूप निरूप न भाय।
बहुत ध्यान कै खोजिया, नहिं तेहि संख्या आय ।।७७।।

ramainī #77

ekai kāl sakal sansārā, ek nām hai jagat piyārā;
triyā purush kachhu kathyo na jāī, sarvrūp jag rahā samāī;
rūp-nirūp jāi nahin bolī, halukā garūwā jāi na tolī;
bhūkh na trishā dhūp nahin chhāhīn,
dukh sukh rahit rahai tehi māhīn

Sākhī: aparam pārai rūp magu, rūp nirūp na bhāi;
bahut dhyān kai khojiyā, nahīn tehi sankhyā āi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

Just as there is one death in the whole world, just so there is one name Beloved of all in the world;
That Name (God) cannot be said to be either male or female, yet it is indwelling in all forms in the world;
It cannot be said to have a form or without form, nor if weighed can it be said to be light or heavy;
It is beyond hunger and thirst and sunshine and shade; it is beyond suffering and happiness, and it dwells within you.

Sākhī: The form of God is unfathomable and the path to Him is knowledge;
For He is really beyond form or formlessness; searching for Him through prolonged meditation, one realizes that He is beyond number.

Commentary:

Death is pervasive in the whole world and no one can escape it. But there is also the name of God: meaning God's presence that is also in the whole world. God is really without gender and form and, yet, He dwells subtly in all forms. God cannot be measured, nor can He be weighed. He cannot be said to suffer from hunger or thirst, nor affected by sunshine or shade. He is really beyond suffering and pleasure and, yet, He is the Supreme Power that dwells within all beings. If one tries to fathom the mystery of God, he finds it very difficult, for God is really unfathomable, through any type of logical reasoning. But those who meditate on Him find that God is neither one

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nor two, for He cannot be reduced to any number. God is the indwelling spirit that gives consciousness and life to all beings and is beyond any limitations. God dwells within as the soul and there is only one path to obtain a realization of Him. That path is to develop discriminative spiritual knowledge, aided by meditation and purity of the body and mind.

रमैनी-७८

मानुष जन्म चुकेहु अपराधी, यहि तन केर बहुत हैं साझी
तात जननि कहैं पुत हमारा, स्वारथ जानि कीन्ह प्रतिपारा
कामिनी कहै मोर पिउ आही, बाघिनी रूप गिरासा चाही
सुत-कलत्र रहैं लौ लाई, यम की नाई रहैं मुख बाई
काग गिद्ध दोउ मरण विचारें, सीकर-स्वान दुइ पन्थ निहारें
अगिन कहैं मैं ई तन जारौं, पानि कहै मैं जरत उबारौं
धरती कहै मोहि मिलि जाई, पवन कहै संग लेउँ उड़ाई
जा घर को घर कहै गँवारा, सो बैरी होय गले तुम्हारा
सो तन तुम आपन कै जानी, विषय स्वरूप भूले अज्ञानी

साखी-इतने तन के साझिया, जन्मो भरि दुख पाय।
चेतत नाहिं मुग्ध नर बौरे, मोर मोर गोहराय ।।७८।।

ramainī #78

mānush janm chukehu aprādhī, yahi tan ker bahut hein sājhī;
tāt janani kahein pūt hamārā, swārath jāni kīnh pratipārā;
kāminī kahai mor piu āhī, bāghinī rūp girāsā chāhī;
sut-kalatra rahein low lāī, yam kī nāi rahein mukh bāī;
kāg giddh dou maran vichāre, sīkar-swān dui panth nihare;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

agin kahein mein ī tan jārown,
pāni kahai mein jarat ubārown;
dharī kahai mohi mili jāī, pawan kahai sang leu uḍāī;
ja ghar ko ghar kahai gawārā, so bairī hoi gale tumhārā;
so tan tum āpan kai jānī, vishai swarūp bhūle agyānī

Sākhī: itne tan ke sājhiyā, janmo bhari dukh pāi;
chetat nahin mugdh nar bowre, mor mor goharāi.

Meaning:

O sinner! You have obtained human birth and are wasting it; there are many claimers of your body;
Your father and mother say that you are their son; and they reared you for their selfish motives;
The mistress says that you are her beloved and, like a tigress, she wishes to devour you;
The son and wife remain attached for their selfish motives, and they want you just as much as the God of Death wants you;
The crow and the vulture also contemplate your death, and the dog and the jackal also await your death;
The fire says: "I will burn this body," and the water says: "I will extinguish the flame and claim the body";
The earth says that this body will mingle with me and the air says that I will fly his ashes with me;
That house which you call yours, foolishly, is really a noose around your neck;
That body you say is your own, but you are yourself, ignorantly, lost in passions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sākhī: There are so many claimers of your body, yet you suffer your whole life in maintaining it;
O foolish man! You are not becoming wise; you keep uttering: "This is mine, this is mine".

Commentary:

As human beings we become very attached to the body, and we identify ourselves with the body. The saints teach that the body is not really us, but only a vehicle for the soul. At death the soul departs from the body and, since the soul does not die, it takes on another body. Thus the soul is the Real Self. When a person says that: "I am this body", it is similar to the clothes on the body saying that they are this body. The body discards the clothes, just as the soul discards the body.

In order to explain how the body does not really belong to us Guru Kabīr has used many examples of agents and beings who claim this body. First of all there are the parents, then the mistress, who is in love with him. Similarly, his son and his wife feel their love for him and claim him for themselves. The crow and the vulture are always waiting for animals to die, and so they contemplate your death also. So do the dog and the jackal, waiting for pieces of flesh. After death the body is often cremated and the ashes are thrown in the water. The water can also drown people and claim them that way. The earth will accept the buried body and the wind can fly his ashes around. In the end, the body is not really your own, for you cannot retain it with you. For people who think that the body is really theirs, are really foolish by thinking so. The body has to be maintained at great expense and effort and, in effect, it becomes like a noose around the neck, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

limits ones freedom. Guru Kabīr summarizes that it is indeed foolish to say that this body is yours when, in effect, there are so many other claimants of this body, and you cannot, in the end, own it and keep it with you.

The instruction here is that we must try to rise above our own body consciousness, and realize that we are spiritual beings. Our goal in life is not merely to maintain this physical and temporary body, but to take care of the soul which is the permanent Being.

रमैनी-७९

बढ़वत बढ़ी घटावत छोटी, परखत खरी परखावत खोटी
केतिक कहौं कहाँ लौं कहीं, औरों कहौं परै जो सही
कहे बिना मोहि रहा न जाई, बेरही ले-ले कुकुर खाई

साखी-खाते खाते युग गया, बहुरि न चेतहु आय।
कहहिं कबीर पुकारि के, ये जीव अचेतहि जाय ।।७९।।

ramainī #79

baḍhvat baḍhī ghatāvat chhotī,
parkhat kharī parkhāvat khotī;
ketik kahown kahān lown kahīn,
awrown kahown parai jo sahī;
kahe binā mohi rahā na jāī, berahī le-le kukur khāī.

Sākhī: khāte khāte yug gayā, bahuri na chetahu āi,
kahahi kabīr pukari ke, ye jīw achetahi jāi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Meaning:

If you wish, you may increase or decrease something; you may realize something as true, but have difficulty proving it to others.
I have said much already. How much more can I say? If people believe my words, then I can say more.
But I cannot refrain from saying that the dog is eating up the separated being.

Sākhī: You have been enjoying your desires for ages and have not tried to attain realization;
Kabīr says, emphatically, that your life is wasted without any realization.

Commentary:

In this ramainī Guru Kabīr is explaining that each one of us has the ability to either increase or decrease our own attainments, according to our own dedication and sincerity. We are truly the masters of our own destiny. We may realize something to be true, as an inner experience, but we cannot convince others, as they will not necessarily have the same experience and knowledge as ourselves. When we attempt to prove something to others, they will find it difficult to believe, or they may think that it is false. Spiritual attainment is thus a very personal and intuitive experience, which is an inner awakening or realization of the Divinity which resides within. Guru Kabīr states that he has been teaching this type of philosophy, but how much more can he teach the people? If people do not apply themselves and obtain the inner realization, they will not care to listen and to learn anything

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

further. Those who believed him were able to develop themselves by learning to realize their own True Selves. But on seeing the condition of the world, Guru Kabīr states that he cannot refrain from teaching the people that as long as they remain separated from God, the dog (passions and doubts) will be eating up the soul. The soul becomes entangled in this world of maya or illusion. In the sakhī he explains that people are pre-occupied, age after age, in satisfying their senses and cravings. They do not try to attain realization and liberation. He says, emphatically to everyone, that your life is really wasted unless you obtain realization.

All spiritual life is geared to attaining realization of your own inner nature. That is why Socrates had said: "Man! Know thyself". To know yourself means to know that you are a spiritual being, with the consciousness of God dwelling within. Attaining this type of realization sets you free from all the doubts and illusions, and all passions, which keep you entangled in the web of worldly life. Realization of the true self gives immense peace and bliss, and fills the heart with abiding love for all.

रमैनी-८०

बहुतक साहस करु जिय अपना, तेहि साहब से भेट न सपना
खरा खोट जिन नहिं परखाया, चाहत लाभ तिन्ह मूल गमाया
समुझि न परलि पातरी मोटी, ओछी गाँथि सबै भौ खोटी
कहहिं कबीर केही देहो खोरी, जब चलि हौ झिझि आसा तोरी

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #80

bahutak sāhas karu jiy apnā, tehi sāhab se bhet na sapnā;
kharā khot jin nahin parkhāyā, chāhat lābh tinh mūl gamāyā;
samujh na parli pātrī motī, ochhī gānthi sabai bhow khoī;
kahahin kabīr kehī deho khorī, jab chalihow jhijhi āsā torī.

Meaning:

O mind! Even though you show great courage in your life, you will not meet the Lord even in a dream;
He who did not examine what is good or bad, though wishing profit, loses his capital;
He does not understand the knot of māyā, whether it is small or big. It is so subtle that all are deceived by it;
Kabīr says who will you blame when you leave this world and all your small desires are unfilled?

Commentary:

Many religious people show great courage and discipline in the practice of their religion, but many do not examine the reality of God Who dwells within. Their motives are good and they wish to benefit by obtaining salvation, or by bringing peace and harmony in their lives, but because they have not understood, through spiritual discrimination, the kernel from the chaff, they are not going to obtain the desired result. Māyā is the great illusive power that keeps people from realizing their true nature, and from seeing God manifesting in the universe. People, in their zeal of religious practices, do not examine the power of Māyā, which works its subtle mischief by deluding the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

well meaning religious people. Guru Kabīr is saying that there is no one to blame, but yourself, if you have not applied yourself sincerely, and followed the proper spiritual path and instruction. Though you have desires for knowing God and obtaining salvation, your desires will remain unfulfilled.

रमैनी-८१

देव चरित्र सुनुह रे भाई, जो ब्रह्मा सो धियउ नसाई
दूजे कहौं मंदोदरि तारा, जेहि घर जेठ सदा लगवारा
सुरपति जायअहिल्या छरी, सुर गुरु घरणि चन्द्र ने हरी
कहहिं कबीर हरिके गुण गाया, कुन्ति कर्ण कुँवारिहि जाया

ramainī #81

dev charitra sunahu re bhāī, jo brahmā so dhiyau nasāī;
duje kahown mandodari tārā, jehi ghar jeth sadā lag wārā;
surpati jāi ahilyā chharī, sur guru gharni chandra ne harī;
kahahin kabīr hari ke gun gāyā, kunti karn kuwārihi jāyā.

Meaning:

O brother! Listen to the character of the deities. Brahmā seduced his own daughter;
Secondly, what to say of Mandodari and Tārā, when their husbands' elder brothers lived with them as lovers;
Indra, King of the gods, cheated the devotee Ahilyā, and the moon abducted the wife of Brihaspati;
Kabīr says to sing the glories of God (to be freed of māyā). Note that Kunti gave birth to Karn when she was still a virgin.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Commentary:

These gods and goddesses mentioned in this ramainī are similar to the gods and goddesses of the Greeks and the Romans. They take on human characteristics and are subject to the same passions as humans. Yet, people pray to them, as if they were truly God, who could offer them any benefit or salvation. These are the gods of Hindū mythology and Brahmā, who is supposed to be the Creator, after having produced a daughter, Saraswatī, seduced her. Mandodari was the wife of the demon King Rāvan, who after having been killed by Rām, his brother Bhibhīshan took her as his wife.

Without going into the details of the mythology, Guru Kabīr wants to point out, through this ramainī, that one must not be deceived by mythological beings. Though great stories are written about them and about their powers, they are not God who transcends māyā and all the human passions and weaknesses. He who truly wants to know God, must leave the various mythological gods and goddesses aside, and go directly to the Ever Present, Pure and Blissful Being that resides within his own heart.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-८२

सुख के वृक्ष एक जगत्र उपाया, समुझि न परलि विषय कछु माया
छौ क्षत्री पत्री युग चारी, फल दुई पाप-पुण्य अधिकारी
स्वाद अनन्त कछु वर्णि न जाई, करि चरित्र सो ताहि समाई
नटवट साज साजिया साजी, जो खेलै सो देखै बाजी
मोहा बपुरा युक्ति न देखा, शिव शक्ती विरंचि नहिं पेखा

साखी-परदे परदे चलि गई, समुझि परी नहिं बानि।
जो जानै सो बाँचि हैं, नहिं तो होत सकल की हानि।।८२।।

ramainī #82

sukh ke vriksh ek jagatra upāyā,
samujh na parli vishai kachhu māyā;
chhow kshatrī patrī yug chārī, phal duī pāp-punya adhikārī;
swād anant kachhu varni na jāī, kari charitra so tāhi samāī;
natvat sāj sājiyā sājī, jo khelai so dekhai bājī;
mohā bapurā yukti na dekhā,
shiv shaktī viranchi nahin pekhā;

Sākhī: parde parde chali gaī, samujhi parī nahin bāni
jo jānai so bānchi hai, nahin to hot sakal kī hāni.

Meaning:

Māyā created this world like a tree of happiness; this game of māyā is difficult to understand;
It has six branches (philosophies), four leaves (Vedas) and four *yugas*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It has six branches (philosophies), four leaves (Vedas) and four *yugas* (ages); it yields two fruits (sin and virtue) to the people;
The number of tastes of the fruits is countless and cannot be described;
she created this world and then pervaded it;
Just as a puppeteer arranges his game, just so maya arranged her game;
those who play this game see that they become trapped in it;
But because of its attraction, they cannot find a way out; even Shiva, Shakti and Brahmā did not find the way.

Sākhī: Māyā moves onwards secretly and people do not under stand her language;
Those who understand it are saved; otherwise they all lose.

Commentary:

This world and the universe are created by māyā, which is the creative power of God. Māyā has the power of projection - the power to make manifest all things in the universe. She also has the power to conceal - the power to make all things appear as real to our senses, when, in fact, they are unreal in the sense that they will all disintegrate and be gone in time. Therefore, they have no reality in the spiritual sense. The only reality then left is the creative power in the being of God. As Guru Kabīr states, this game of māyā is, indeed, very difficult to understand.

Through māyā the world has created many philosophies and scriptures through the ages, and they all are concerned with sin and virtue. In India the main scriptures are the four Vedas and there are six philosophies. The number of tastes are the results of actions which are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

life time the innumerable actions of thought, word and deed create many effects, which here are described as tastes. Māyā is indeed pervading the whole world. Guru Kabīr uses the example of a puppeteer who arranges his show very carefully, and the spectators are fascinated. They do not see the puppeteer. Just so māyā has arranged everything in this world, and people see the material world but they do not see māyā, as the power behind all of the manifestations. People become fascinated by all the material things and pleasures of the world, and they cannot find a way of attaining liberation from them. Even the great beings - Shiva, Shakti and Brahmā - became trapped by māyā.

It is a rare person who is able to understand and know the power of māyā, figuratively, understanding her language. Those who understand māyā can liberate themselves from her fascination and traps. Those who do not understand māyā will continue in bondage to all the desires and sense gratifications of the material world.

The lesson here is to understand the illusive power of māyā and the reality of God, and not to be fooled by the attractions of the temporary, vanishing material world.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रमैनी-८३

क्षत्री करे क्षत्रिया धर्मा, सवाई वाके बाढ़े कर्मा
जिन अवधू गुरु ज्ञान लखाया, ताकर मन ताही लै धाया
क्षत्री सो जो कुटुम सो जूझै, पाँचों मेटि एक कै बूझै
जीव मारि जीव प्रतिपारे, देखत जन्म आपनो हारे
हाले करे निशाने घाऊ, जूझि परे तहाँ मन्मथ राऊ

साखी-मन्मथ मरै न जीवे, जीवहि मरण न होय।
शून्य-सनेही राम बिनु, चले अपन पौ खोय ।।८३।।

ramainī #83

kshatrī kare kshatriyā dharmā, sawāī vāke bāḍhe karmā
jin avadhū guru gyān lakhāyā, tākar man tāhī lai dhāyā
kshatrī so jo kutum so jūjhai, pāncho meti ek kai būjhai
jīva māri jīva pratipāre, dekhat janm āpno hāre
hāle kare nishāne ghāu, jūjhi pare tahān manmath rāu

Sākhī: manmath marai na jīve, jīvahi maran na hoi,
shunya sanehī rām binu, chale apan pow khoi.

Meaning:

The Kshatrī should perform his duty, but in doing so he increases his karmas;
The teacher who gave this instruction, his mind also led him to the same result;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

maj Foundation Chennai and eGangotri

the five passions he realizes the true One (soul);
Subduing the mind, he nurtures the soul; living in this body he surrenders himself to God;
He attacks and wounds his target - he attacks the passions including King Cupid (lust).

Sākhī: If Cupid dies and is not reborn, then the soul becomes free from birth and death;
Without the deep love for God, the soul departs, being lost.

Commentary:

The Kshatrīyas are the warrior caste, given the duty, according to scripture, to protect the king, his subjects and territory. But since the Law of Karma operates, as he commits violent actions, his karmas keep on increasing, for which he has to face retribution. The gurus who have instructed the Kshatrīyas in this way also are in the same predicament. Guru Kabīr is saying that the true Kshatrī is not he who battles with human enemies, but he who battles with the enemies of the mind, which are the passions of lust, anger, attachment, greed and egoism. Once he conquers these he will then have a serene mind, which will be able to realize the One True Soul that manifests within him, and which is God dwelling in him. The Kshatrī must conquer all the negative thought waves of his mind and nurture the good qualities which help the soul to realize God. He then surrenders himself in this present life time to God. The true kshatrī attacks all the negative emotions, the passions, and wounds them. He destroys them, including the very strong passion of lust.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Guru Kabīr is saying that if the true Kshatrī destroys the god of lust (Cupid), then his soul will be liberated, and it will not be subjected to birth and death. But for this to occur, the soul must have a deep love for God, otherwise he will not be able to follow the discipline required to conquer the enemies of the passions. He will thus be entangled in the material web of this mundane life. He thus, figuratively, loses himself and does not obtain liberation.

In this ramainī, Guru Kabīr teaches that we need to fight our inner enemies, and we will then obtain self control and be able to obtain liberation by the realization of our own true Self. By battling external enemies, we only increase our karmas, and sink deeper into the world of bondage and rebirths.

रमैनी-८४

जियरा! अपनो दुखहि सम्हारू, जेहि दुख व्यापि रहा संसारु
माया मोह बँधा सब लोई, अलपै लाभ मूल गौ खोई
मोर तोर में सबै बिगुर्चा, जननी वोद्र गर्भ मा सूता
बहुतक खेल खेलें बहु रूपा, जन भँवरा अस गये बहूता
उपजि बिनशि फिर जोइनि आवै, सुख को लेश सपनेहु नहिं पावै
दुख सन्ताप कष्ट बहु पावै, सो न मिला जो जरत बुझावै
मोर तोर में जरे जग सारा, धृग स्वारथ झूठा हंकारा
झूठी आस रही जग लागी, इन्हते भागि बहुरि पुनि आगी
जेहि हित के राखेउ सब लोई, सो सयान बाँचा नहि कोई

साखी-आपु आपु चेते नहीं, कहौं तो रुसवा होय।
कहहिंकबीरजोसपनेजागे,निरास्तिअस्तिनहोय।।८४।।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ramainī #84

jiyarā! apno dukhahin samhārū,
jehi dukh vyāpi raha sansāru;
māyā mohh bandhā sab loī, alpai lābh mūl gow khoī;
mor tor me sabai bigurchā, jananī bodra garbh mā sūtā;
bahutak khel khelė bahu rūpā, jan bhawnrā as gaye bahūtā;
upaji binshi phir joini āwai,
sukh ko lesh sapnehu nahin pāwai;
dukh santāp kasht bahu pāwai, so na milā jo jarat bujhāwai
mor tor mė jare jag sārā, dhrig swārath jhūtha hankārā;
jhūthī ās rahī jag lāgī, inhate bhāgi bahuri puni āgī;
jehi hit ke rākheu sab loī, so sayān bāncha nahi koī.

Sākhī: āpu-āpu chete nahīn, kahown to rusawā hoi;
kahahin kabīr jo sapne jāge, nirasti asti na hoi.

Meaning:

O Soul! Get rid of your suffering - that suffering which afflicts the whole world;
All are bound by illusion and attachments; for a small gain they lose their capital;
Being entangled with mine and thine, they again sleep in the womb of the mother (reborn);
They play many games of various kinds and, like the bumble bee, many have gone from the world;
They are born, then die and again are reborn; they do not enjoy a trace of real happiness even in a dream;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

obtain that which relieves their burning;
The whole world burns in mine and thine; curse on such selfishness!
Egotism is false;
The whole world is attached to false hope, those who run from them again burn in the same fire;
All those who considered themselves wise, and thought of what was beneficial for all, were not able to save themselves.

Sākhī: The people do not come to realization by themselves of the Truth; and if told, they become angry;
Kabīr says that those who awaken from the dream of māyā, for them, being and non-being disappear.

Commentary:

This is the last of the eighty four ramainīs in the Bījak, and Guru Kabīr here issues a warning to all of us to save ourselves from sufferings. He means that we must overcome the bondage of worldly existence, which keeps us on a merry-go-around from which it is hard to escape. Escape occurs only when we realize the illusory nature of material existence which, in time, decays and vanishes. The only reality is the soul which is a part of God, Himself. We are not really the body, or the sense organs, or the mind, or even the intellect. These are only attributes of our True Self, which is the soul. With such a realization people free themselves from the attachments due to ego, such as the ideas of mine and thine. People with attachments and desires of all kinds are bound by the Law of Karma and must take birth again. Each birth can be thought of as going from one class or grade to another, in which one has the opportunity to advance further. But in this world

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

amaj Foundation Chennai and eGangotri

people are occupied in all kinds of "games". They are occupied in all kinds of activities, which only continue to create bondage for them. Just as the bee goes from flower to flower, just so, man goes from birth to birth, but until he has knowledge of the Reality within, he does not enjoy real happiness.

What is it that removes sufferings? Guru Kabīr has often stated that the guru, who has freed himself from the bondage of the world, is the proper person to guide one to the precious jewel of Self-realization. It is only Self or God Realization that removes all types of sorrows from life. Selfishness and ego need to be shunned. Ego does not merely mean self identification. It also means that sense of separate existence from God, when one identifies with his body. This is an obstacle to God-Realization. Without removing all these obstacles, the Law of Karma ensures that you are re-born. Many people who have considered themselves wise, and thought of what is materially good for the people, have come into the world and have gone. They have not themselves obtained the precious jewel of liberation.

In the sākhī, Guru Kabīr says that people do not realize, by themselves, that which is good for them i.e. the true spiritual path to gain liberation. When they are told of the true path, they often become resentful or angry, or argumentative. It is thus said that "the truth hurts". Guru Kabīr says that people are, generally, in a dream, but if they awaken, then the idea of being and non-being disappears. When the soul realizes itself - united with God - then the question of being and non-being simply does not exist.

In this ramainī Guru Kabīr has instructed us to awaken from the slumber of illusion and attachments and to realize union with God.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BIBLIOGRAPHY

The following books in English were consulted:

Bly, Robert. *The Kabir Book: forty-four of the esctatic poems of Kabir.* Boston, Beacon Press, 1977.

Das, G.N. *Love Songs of Kabir.* New Delhi, 1992.

Dass, Nirmal. *Songs of Kabir from the Adhi Granth.* New York, State Univ. of N.Y.P., 1991.

Dwyer, William J. *Bhakti in Kabir.* Patna, 1981.

Ezekiel, Isaac. *Kabir the Geat Mystic.* 2nd ed. 1973.

Hedayetullah, Mohammed. *Kabir: the apostle of Hindu Muslim unity.* Delhi, Motilal Banarsidass, 1977.

Hess, Linda and Singh, Shukdeo. *The Bijak of Kabir.* San Francisco,North Point Press, 1983.

Keay, F.E. *Kabir and His Followers:* Sri Satguru Publications, 1996

Kumar, Sehdev. *The Vision of Kabir:* Motilal Banarsidass Indol ogical Publishers, 1984.

Lorenzen, David N. *Bhakti Religion in North India: community identity and political action:* New York, State Univ of N.Y.P., 1995.

Lorenzen, David N. *Kabir Legends and Ananta Das's Kabir Para chai:* New York, State Univ of N.Y.P., 1991.

Lorenzen, David N. *Praises to a Formless God: nirguni texts from NorthIndia:* New York, State Univ of N.Y.P., 1996.

Machwe, Prabhakar. *Kabir:* 3rd. ed. New Delhi, Sahitya Akademi, 1984.

Mehta, Rohit [and] Mehta, Shridevi. *J. Krishnamurti and Sant*

CC-0. In Public Domain. Gurukul Kangri Collection, Harid

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kabir: Delhi, Motilal Banarsidass Publishers PVT Ltd., 1990.

Osho. *The Great Secret: talks on the songs of Kabir:* West Ger many, The Rebel Pub. House, 19...

Rajneesh, Shree Bhagwan. *The Fish in the Sea is not Thirsty: 15 discourses given on the songs of Kabir:* Rajneesh Foundation, 1980.

Scott, David C. *Kabir Mythology:* Bharatiya Vidya Prakashan. Delhi, 1985.

Sethi, V.K. *Kabir the Weaver of God's Name:* Punjab, Radha Soami Satsang Beas, 1984.

Shah, Admad. *The Bijak (or the complete works) of Kabir:* Delhi, AsianPublication Services, 1977.

Vaudeville, Charlotte. *A Weaver named Kabir:* Vol. II. London, Oxford, U.P., 1993.

Vaudeville, Charlotte. *Kabir:* Vol. I. London, Oxford U.P., 1974.

Westcott, G.H. *Kabir and the Kabir Panth:* 2nd ed. Calcutta, 1953.

*****

Professor David N. Lorenzen has written the first known Catalogue of Manuscripts contained in the Kabir Chaura Monestry in Varanasi, India.

Encyclopedia Britannica

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The following books in Hindī were consulted:

1. Bījak by Shrī Jairāmdeoji Mahārāj of Vrindāvan, India
2. Bījak by Shrī Hazūr Prakashmaninām Sāheb of Lahartārā, Varānasi, India. Prakashmaninām Sāheb was a foremost scholar and head of the Dharamdās Branch of the Kabīr Panths (followers of Guru Kabīr). The latter has been translated into English with a Roman transliteration of the Hindī by Dr. M.T. Buch, M.A., Ph.D, who was professor of Sanskrit at Municipal Arts and Commerce College in Jāmnagar, Gujarāt. It was published by the Shrī Kabīr Āshram of Jāmnagar, in 1987.
3. Bījak by Shrī Manohardāsjī Shastrī, also of Lahartārā, Varānasi, published in 1987. Shri Manohardāsjī Shastrī was the *Dharamadhikārī* of the Kabīr Panth, but in January 1998 he has been ordained as the Hazūr, and is now titled Shrī Hazūr Mukundmaninām Sāheb.
4. Bījak: Dehati Pustak Bhandar, published in 1936 in Delhi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GLOSSARY

Achint	unthinkable
Achintā	free from cares and worries
Adhār	support; god is our support
Ādi Adal	full of justice
Ādi	from the beginning; first
Agnī	fire; god of fire
Ahankār	ego; a great stumbling block to God realization
Ajapā Jāpa	automatic repitition of mantra or God's name
Ajapā	which cannot be uttered; God
Ajar Amar	eternal
Akāsh	space; one of the five basic elements in creation
Allāh	name of God in Islam
Amrit	nectar; state of bliss in meditation
Anāhad	limitless; -Nad divine melody in meditation
Anjāwan	birthless; refers to God
Antaryāmī	one knowing the thoughts of others; God
Āshramas	four stages of life
Ātmā	soul; the real Self
Avadhu	a class of ascetics
Avināshī	indestructible; eternal
Āwā Gawan	recurrent birth and death due to karmas
Bandhan	bondage; cause of rebirths according to karmas
Bāt	path; eg. path to God
Behad	limitless
Bhajan	devotional song; hymn

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bhaktī	devotion full of love
Bhowjāl	trap of this world of re-incarnation
Bhowsāgar	ocean of re-births; this world
Bījak	map leading to hidden treasure
Brahm	Absolute Reality; God
Brahmā	god the creator
Brahmānd	universe
Brāhmin	priestly class in Hinduism
Buddhi	intellect
Chakras	seven energy centres in the spinal cord to brain
Chelā	disciple
Chit	consciousness
Chowrāsī Lākh	8.4 million forms of life
Darshan	philosophy; sight, presence of God
Dharamrāi	same as Yama; upholder of dharma
Dhyān	Meditation; seventh step in Yoga
Dīdār	presence; having presence of God
Dukh	suffering
Fakīr	unattached wandering devotee
Gambhīr	unfathomable as mystery of God
Ghat	body; every cell of the body
Gunas	inherent qualities - sattva, rajas, tamas
Guru	teacher; applied mostly to spiritual teacher
Gyān	spiritual knowledge or wisdom
Hansā	swan; symbolic of realized soul
Hari	name of God
Idā (Ingalā)	sympathetic nerves along the right side of spine; right nostril
Indriyas	five organs of perception and five of action

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ishwar	God
Jagat	this world
Jāl	trap
Japa	repetition of mantra;
Jīva	individual soul
Julahā	weaver caste; Guru Kabir was a weaver
Jyotī	Light ; Light of soul; Light of God
Kabīr	Mystic saint of India 91398 - 1518); one of 99 names of Allah in Islam; the very great
Kabīr Panth	the path of Guru Kabir
Kāgā	crow; spiritually ignorant person
Kāl	time; god of death
Kām	lust; one of five deadly passions
Karma	action or deeds; leads to bondage or liberation
Karunāmai	full of mercy; refers also to Guru Kabir
Khalak	universe
Khand	part or division
Krodh	anger; one of five deadly passions
Kudrat	nature
Lobh	greed; one of five deadly passions
Mandir	temple in Hinduism
Masjid	Mosque
Māyā	illusion; thinking the unreal to be real
Mehar	mercy
Moha	attachment to perishable things
Moksha	liberation; salvation; Self realization
Moulvī	a learned Muslim versed in Arabic scripture
Muktī	liberation while alive
Nām	name; Name of God; Shabda; Word

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GURUKUL KANGRI LIBRARY		
	Signature	Date
Acces on		14-7-2000
Class on		19.9.2000
		12.10.2000
Tag etc		11
Filing		
E.A.R		3-12-2000
Any other		12.10.2000
Checked		18-10-2000

ARCHIVES DATA BASE
2011 - 12

R 891.431,DAS-B
104010

STOCK VERIFY
2020
G.K.V. LIBRARY

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Bijak of Satguru Kabir is like a key for the earnest devotee to open the door to spiritual enlightenment. It is a map which guides the devotee and gives all the relevant information about the spiritual path.

"Dr. J. Das, the president of the Kabir Association of Canada, has done an excellent job in translating the Bijak Ramainis and adding transliterations and commentaries on them. It is an excellent work. He consulted me many times while he was writing it. It is the first time that such a work is being done to elucidate the mystical philosophy and teachings of Satguru Kabir. This work will assist the English speaking people to understand the spiritual message of Satguru Kabir."

Mahant Jagdish Dasji Shastri
Shri Kabir Ashram
Jamnagar, Gujrat, India

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar